The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 46.—WHOLE NUMBER 1191.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, JANUARY 14, 1854. {AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn follows:

In TRINITY CHURCH......at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH...... 7 " 5 "
CHURCH OF THE NATIVITY...... 9 A. M.
CHURCH OF THE ANNUNCIATION...... 9 "
[Sunday services, 10½ A. M. and 3 P. M.
CHURCH OF THE HOLY COMMUNION...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, at 8½ A. M.
CHURCH OF THE TRANSFIGURATION...... ½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES...... 9 "
CHURCH OF THE HOLY INNOCENTS...... 9 "
On Saints' days and other Festivals, second service 11 "
ST. LUKE'S CHURCH, Brooklyn...... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS...... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,...... at 4 P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time

CALENDAR FOR JANUARY.

15. Second Sunday after the Epiphany.
22. Third Sunday after the Epiphany.
25. The Conversion of St. PAUL.
29. Fourth Sunday after the Epiphany.

FEBRUARY.

2. The Presentation of CHRIST in the Temple, commonly called the Purification of St. MARY the Virgin.
5. Fifth Sunday after the Epiphany.
12. Septuagesima Sunday: Third Sunday before Lent.
19. Sexagesima Sunday: Second Sunday before Lent.
24. St. MATTHIAS the Apostle.
26. Quinquagesima Sunday: Next Sunday before Lent.

For The Churchman.

The Burial of the Hatchet.

Respectfully inscribed to all sorts of Churchmen, low, medium, high.

Should hearts that are christian with jealousy burn,
With envy, with hatred o'erflow?
Or should they not rather more tenderly yearn,
To lessen the weight of each woe?

Come, bury the Hatchet! there bury it deep;
Now a branch from the sweet-olive bring,
And plant it above, as in tremulous tones
This Peace-song together we sing:

SING.

Peace now be with us, sweet peace to our souls;
May love with her halo of light
Encircle each heart till life's journey is o'er,
Then bear us to realms of delight.

To realms of light and of joy,
Where mansions of peace shall be given,
That we with the friends that we love
May dwell there, forever in Heaven.

So farewell to discord! *the hatchet lies low*,
And the past we shall cease to regret,
When the branch from the olive we so carefully tend
As to learn to forgive and forget.

ELIZA GRILLEY.

New Haven, December, 1853.

INTERCOMMUNION BETWEEN THE CHURCHES OF ENGLAND AND AMERICA.

Now that the Delegates who were deputed by the *Society for the Propagation of the Gospel* to the American Board of Missions have presented their Report to the body whose representatives they were, we feel ourselves at liberty—and may perhaps consider ourselves called upon—to express our views upon the whole subject.

We heartily rejoice that the Society did not allow itself to be scared by the many formidable objections which presented themselves, from sending this Deputation to America. It ought, doubtless, to have included one or more English Diocesan Bishops, and a fair representation of the Laity; but we have no reason to be dissatisfied with the manner in which the commission of the Society has been executed.

Doubtless much was said and done by the Delegation which is not, and could not be made, the subject of a formal report. The very presence of our Ecclesiastical ambassadors at the head-quarters of a sister Church, must have done much to awaken the best feelings of Christian harmony and fellowship; and then the constant opportunities of interchanging their views and opinions with the brethren on the other side of the Atlantic must have had the effect of abating prejudice and promoting good understanding. But, besides all this, we hear, as we looked to hear, of our own Clergy taking part with their American brethren in the same Church Services,—Litany, Sermon, and Holy Communion, and so manifesting to the world, and not merely to the world at large, but very significantly to the Protestant sects of America, and to the Romish communion everywhere, the essential unity of the two great portions of the Reformed Catholic Church, which by GOD'S mercy have been planted on the eastern and western shores of the Atlantic, and which together form the strength and hope of Christendom.

Thus practically was an important part of their instructions observed; but, besides the general injunction to strengthen and improve "the intimate relations which already happily exist between the mother and daughter Churches," the Deputation was instructed "to receive and communicate information and suggestions on the best mode of conducting Missionary operations."

We proceed, therefore, at once, to inquire what has been the result of the mission in this particular. It appears that the Deputation was introduced to the Board of Missions at their first meeting, which was held at St. John's church, New York, on Thursday, the 6th of October. The chair, on that occasion, was occupied by the Right Rev. Dr. MEADE, Bishop of Virginia. Immediately after the reception of the English Deputation, a resolution was adopted to appoint a special Committee to confer with the representatives of the *Society for the Propagation of the Gospel* on the many questions which affect, in common, the two great Missionary Associations. Bishop MEADE, in virtue of the privilege commonly granted to the president, at once nominated the following Committee:—The Right Rev. Bishops KEMPER, POTTER, and BURGESS; The Rev. Dr. MCVICKAR; The Rev. P. P. IRVING; E. A. NEWTON, Esq.; and J. H. HUNTINGDON, Esq.

The result of their conferences with the English Delegates, as far as they affect the Gospel Propagation Society, or our own Church, is contained in a Report which was presented to the Society on the 18th November.

After recommending a regular exchange of reports and publications between the principal Church Societies of England and America, the joint Conference gave its first attention to a precautionary measure, having for its object to guard against the possibility of misunderstanding between the two Churches, in respect to their Mission work in foreign lands. No difference, of course, is likely to arise, as to the right and duty of either Church to bring within the sphere of its own Missionary operations any country or population owning the same civil government. But there is a large portion of Heathendom which is beyond the dominion of England or America; as, for instance, the islands of Japan and Madagascar, and the great continent of China. Each Church is equally called to preach the Gospel to them; and there is ample space and verge enough for the labors of both. Still it would be convenient, that there should be a division of territory distinctly marked, and an arrangement, like that between ABRAHAM and LOT, amicably settled, one Church going to the right and the other to the left.

Now, all that is necessary to prevent rival claims, whether of prior occupancy or superior jurisdiction, from arising to mar and obstruct the peaceful progress of the Gospel, is a plain understanding between the representatives of the two Churches, before any new Mission in any independent country is established. The Conference, therefore, wisely recommends "previous intercommunication, as an arrangement which, without impeding free action on either side, would obviate the danger of conflicting schemes and useless expenditure." But such a proposal, if acted upon frankly and in a generous spirit, will do more than merely ward off a contingent evil; it will bring the two Churches into friendly correspondence on subjects of vital interest to both; it will promote sympathy, and lead to union in purpose and action.

Another most important matter is brought before us by the united recommendation of the American and English Committee—that of authorized forms of prayer for a blessing on Missionary operations. The lack of laborers, and the paramount duty of prayer to the LORD of the harvest that He would send (thrust) forth more laborers into His harvest, were the principal topics of the sermon preached at the opening of the General Convention by the Bishop of Ohio. Various measures, which we may have occasion to discuss hereafter, were proposed during the Session for the supply of a deficiency universally admitted; but whatever plan be approved, there cannot be a moment's doubt in the mind of any Christian that it should be preceded and accompanied by fervent and united prayer. The conference offers a practical proposal, viz: that two forms of supplication should be drawn up under the sanction of the President of the Society for the Propagation of the Gospel, the one imploring Almighty GOD to send more laborers, and the other invoking a Divine blessing upon those already engaged in Missionary work; and expresses a confident assurance that such forms would meet with a favorable consideration by the Church authorities of the United States.

It might involve indefinite delay were we to wait till authority could be obtained for inserting such prayers into our Service-book; and all, therefore, that is at present contemplated is to introduce them to families, schoolrooms, and at Missionary meetings. A canon of the American Church gives any Bishop authority to put forth "occasional" prayers; and unless we are reasonably prompt, we may have to follow, instead of setting an example in this particular. It is, of course, of but little consequence from what quarter such an accession to the body of our prayer proceeds, if only the work be well done; and we, for our own parts, should much prefer two or three short Collects, with Psalm and Suffrages, to one long continuous prayer.

The next suggestion on which we desire to comment is directed to the correction of an evil which practically much impedes the success of our Missionaries. The want of system, and of some well understood and consistent method of proceeding in dealing with the Heathen. Every new Missionary who goes to the East has to carve out a system for himself, and each one may have a plan of his own. Now such a course is fair neither to the Missionary nor to the people whom he is sent to teach. It is most unwise to subject them to a succession of experiments; and it is both unfair and unwise to send out a young man perfectly inexperienced in Eastern ways of thinking and acting, without any especial instruction and preparation for his arduous duty. Feeling this, the Joint Committee suggest that a manual for the guidance and instruction of Missionaries be prepared, under the counsel and sanction of the English and American Bishops in foreign lands. For our own parts we have long been convinced of the necessity of such a work. It is doubtless a work of much difficulty, requiring a combination of learning, experience, devotion, and good sense; and even when all these have been brought together for the compilation of the proposed book, it will not be all that is wanted, and it is quite sure not to satisfy all persons. But this is the fate of every book,—and we would desire those who may be disposed to object, to bear in mind the alternative, namely, either a manual which, containing the accumulated wisdom and experience of the ablest and most successful Missionaries, would certainly save the newly-ordained laborer a world of embarrassment and perplexity, besides being a guide to him in his studies, in his inter course with the Heathen, and in his ordinary ministrations; *or*, the present plan of allowing Missionary after Missionary to go out under the serious disadvantage of having everything to learn for himself, in respect to both the duties to be done and the errors to be avoided.

We hope that the Deputation will not consider their office discharged in making this important suggestion, but will, in their capacity of Vice-presidents or ordinary Members of the Society, press the matter earnestly upon the attention of that body. The work is one that cannot be completed in a hurry; but no time should be lost in putting it in hand. The Society can be at no loss as to the sources from which the necessary information may be derived. When we mention the late and present Principals and Professors of Bishop's College, and such Missionaries as Messrs. CALDWELL, POPE, BROTHERTON, and DRIBERG, it will be at once obvious that the Society has at its command the fullest information, and the matured judgment of the most able and experienced men.

We cannot doubt that the Missionaries of the *Church Missionary Society*, who so often join in friendly conference with those of the *Society for the Propagation of the Gospel*, on the subject of Versions, and other matters connected with the extension of Christianity in the East, would lend their zealous co-operation to the compilation of such a work.

We shall hope, therefore, to hear that ere long the Society has taken the preliminary steps towards the preparation of a Manual of Guidance and Instruction for Missionaries in the East.

The paragraphs in the Report which relate to the ancient Churches of the East wear the appearance of a friendly message addressed by the American to the English Church, on a subject which must have a peculiar interest for all Christians. In this communication, the American Church, after referring to the suspension of its own Mission (under Bishop SOUTHGATE) at Constantinople, expresses an earnest desire that the attention of the Church of England may be directed more than ever to the Eastern Churches, with the view of inducing their spiritual rulers to set about the work of their reformation.

The obstacles in the way of such a revival are doubtless very formidable; but they are only such obstacles as impede the reform of all abuses—ignorance, and consequent prejudice. The mass of English Churchmen know little or nothing of the doctrine, discipline, and worship of the Greek Church; and that Church is possessed with the opinion that we on our side have entirely cast off all reverence for antiquity, and have lost together the faith and usages of apostolic times. Now, it appears to have occurred to the American Committee and their Anglican brethren, that if the Greek and English Churches were better known each to the other, the members of our own communion would feel more deeply the duty and responsibility of attempting to disperse the thick clouds which for so many centuries have hung over the East, while Eastern Christians would no longer be unwilling to be shown a more excellent way by those whom they had learned to regard as partakers of the Apostles' doctrine and fellowship.

There can hardly be a doubt that the deep-seated prejudice in the minds of Orientals against our own Church arises from entire ignorance and misapprehension. They confound us with the irregular, non-episcopal bodies with whom they have been brought into more frequent contact. And we have no hesitation in stating it as our own opinion, that it is the duty of our Church—a duty which she owes to the sacred cause of Christianity—to take whatever measures may be deemed most effectual for the removal of those misconceptions which close the mind of Eastern Christians alike against argument and remonstrance. Let us, then, at least take some pains to show them what we and our brethren across the Atlantic really are; and if this cannot at present be done in any more solemn and formal manner, let us invite them to study for themselves our Book of Common Prayer, translated into their own tongue. It may serve to convince them how scrupulously we have built upon ancient foundations; and if we accompanied the present of our own Service-book with a copy of some of the works of those Greek Fathers who are held in honor by universal Christendom, as CLEMENS, IGNATIUS, CHRYSOSTOM, and BASIL, they would be less unwilling to learn from us who thus acknowledged ourselves to be learners in the school of their own most esteemed authors.

Let us add one suggestion more. If, as recommended in the Report, we were to submit to their examination some "explanatory and devotional works by Anglican divines," how great would be their astonishment at discovering that, in a communion which they had been in the habit of condemning as heretical, and perhaps Socinian, no devotional writers were held in more general esteem than Bishops KEN, TAYLOR, and WILSON.

We cannot quit this part of the subject without expressing our regret, that such evident indisposition should be manifested in certain quarters to every measure for bringing about a better understanding with the Greek Church. Surely, whatever may be the probability of restoring and reviving purity of doctrine and worship in that great Christian body, through the intsrumentality of their own Patriarchs, Bishops, and Clergy,—and so of effecting a reformation of the Church itself,—such a project is more hopeful, and, from the possibility at all events of large results, far more worthy of our sympathy, than the other alternative, of attempting to draw over one individual after another from the communion of the Greek Church to our own. But as we find that even the mooting of this question at all is made an offense in the quarter already referred to, we cannot help observing that the same party which denounces every proposition for friendly communication with the Eastern Christians, has always shown, as it appears to us, a very narrow and illiberal suspicion of every attempt at intercommunication between the sister Churches of England and America.

What can be the motive of this miserable jealousy? Do they, who are constantly expressing the most exaggerated fears of Rome, consider that the different portions of the Reformed Catholic Church would strengthen their position by renouncing all interest in each other, and living apart in perpetual isolation and estrangement? Is the *Society for the Propagation of the Gospel*, which first planted the Church in America, to take no interest in its growth and extension? Are coldness, and distance, and distrust, or sympathy, and frequent intercourse, and united action, the characteristics and the evidence of a common faith and hope?

The Society has doubtless, in past times and present, committed many faults, and is justly chargeable with many short-comings; but in its late step it has conferred an obligation of no ordinary kind, not only on the Church of England, but on the cause of Christian unity. Though troubled on every side, and subject to the petty cavils of those who have not love enough to support a great Missionary institution, unless everything in its constitution and management be exactly in conformity with their own views, the Society has won its way to the hearts of the best and truest Churchmen in the country by its recent proceedings. For it was the Society which, on the occasion of the celebration of its Third Jubilee, brought about the first act of intercommunion with the Church of the United States, through the visit of two of its Bishops; and the Society has just put the finishing stroke to this really great work, by sending a Deputation of its own members to the American Board of Missions; and in reality—as the manner of their reception may justify us in saying—to the General Convention of the American Church. These are definite and memorable acts. A beginning has been well made by the Society; it is for the Church to carry on the work which has been so auspiciously commenced.

A few other important topics—such, for instance, as the best manner of helping and benefitting our Church emigrants, and a plan of raising Missionary funds by weekly collections in church—are touched upon in the important paper on which we have been commenting; but we must not extend our remarks at present. The Report, which will be found in our present number, is richly suggestive, both in respect to what it introduces and what it omits. Possibly we may return to it another time. We will not, however, conclude without noticing the unanimons testimony which is borne by all the journals—and very significantly by the letter of our correspondent which we subjoin—to the gravity, temper, and forbearance with which the various questions—many of them questions of much delicacy—which were brought before the Convention, were discussed by both clerical and lay deputies; and it gives us unfeigned satisfaction to know that a general impression prevails, that the presence of our brethren contributed not a little to allay party-spirit, and promote harmony and goodwill.—*Colonial Church Chronicle.*

THE BEAUTY OF THE SKY.

There was beauty in my childhood,
When I gazed into the sky,
And the stars shone softly on me,
From the azure where they lie.
I loved in all my sorrow—
I loved in every joy,
The lingering touch of beauty
That lives within the sky.

Years came, with lights and shadows
Cast mingling o'er my way,
And my young soul spreads her pinions,
As came the opening day:
Hopes bright of earthly happiness,
And dreams of earthly bliss,
Have flung their radiance o'er me,
But O, I cherish this—

This deep, wild love of something
That glows within the sky;
And yearning thoughts go upward,
That cannot fade or die.
Bright seraphs, ye have led me
In beauteous dreams away,
Where my fancy ever wanders,
And hopes will ever stray.

THE SERMON OF WINTER.—If one did not know the contrary, one should be apt to fancy that death is the very last subject there is any need of preaching about to mankind, the very last subject there is any need for a minister of CHRIST to talk of. So many sermons about death are preached to us every day of our lives, so many fingerposts pointing toward death meet us at every turn, one might verily fancy, if one did not know the contrary, that it would be a waste of time to preach about death from the pulpit. *But we never hear any of those daily sermons about death*, many of you perchance will tell me. *We go forth in the morning, and come home in the evening, and never see any of those fingerposts pointing toward death. Long as we have lived, we have never fallen in with one such.* What, my friends, can you walk to and fro from year's end to year's end, and see no mark of death on the earth, and hear no sound of death in the air? What is winter, the skirts of which are still lying around us? Is it not the death of the year? Has not Death been spreading out its cold hand over the trees of the forest, stripping them of their bloom and their beauty, and turning them into great staring skeletons, that lift up their bare bones in the face of day, to admonish us that we too, before long, shall be even as they are, that our bloom will in like manner have faded away, that our leaf will have fallen off, and that nothing will be left of these bodies, which we so fondle and pamper and trick out, and are so vain of, but a parcel of naked bones? Every tree you see shorn of its leaves may preach you the sermon of death, may stand before you as a great fingerpost pointing to death, may warn you that the hour is at hand when you too will be shorn of your glory. Ay, the leafless wood, how awful its sermon. Not only may you look upon it as a host of skeletons: it may also cry to you to bethink yourself, that, even as those trees stand naked from head to foot before the eye of heaven, so will your souls before long stand utterly bare and naked before the eye of GOD. Every cloak and mask you may have clad them in will be torn off. Every fading leaf and perishing flower,—whatever is bred by the sun of this world, or put forth to win the eyes of this world,—all the dress and drapery of our minds and hearts,—our cleverness, our skill, our learning, our knowledge, our prudence, our industry, our gaity, our good-fellowship,—all those qualities of fair seeming which have no higher aim than to look well in the sight of our neighbors,—will be swept away; and nothing will remain but the skeletons of our souls, shivering in the sight of men and of angels, in the day of that last and terrible winter, when the glory of this world will have waned, and Death will have spread out his hand over all the generations of mankind. Nothing will remain, but the naked trunk and leafless branches of our souls,—except those seeds of Christian faith and love, which may have lain secretly wrapt up in the bosom of the flowers. The leaf dies; for the leaf has no life in it. The flower dies; for the flower has no life in it. But the seed, if it be the seed of Christian faith and love, has life in it, and cannot die. When it falls to the ground, CHRIST sends His angels to gather it up, and bids them lay it by in the store-houses of heaven. By the world indeed it is unseen. The world peeceives no difference between the flower that has seed in it, and the flower that has no seed. To the outward eye they look the same; for the outward eye sees only what is outward. But CHRIST knows His own: He beholds the seed within the heart of the flower: and He will not suffer it to die or to be lost. In the last day He will bring it forth, and will crown the branches again with the undying flowers of heaven.—*Archdeacon* HARE.

THE HUMAN SEASONS.

Four seasons fill the measure of the year;
There are four seasons in the mind of man:
He has his lusty Spring, when fancy clear
Takes in all beauty with an easy span:
He has his Summer, when luxuriously
Spring's honeyed cud of youthful thought he loves
To ruminate, and by such dreaming high
Is nearest unto heaven: quiet coves
His soul has in his Autumn, when his wings
He furleth close; contented so to look
On mists in idleness—to let fair things
Pass by unheeded as a threshold brook.
He hath his Winter too, of pale misfeature,
Or else he would forego his mortal nature.

—KEATS.

THE CASE OF
THE RT. REV. HENRY U. ONDERDONK, D.D.

(Continued.)

The nature of the the proceeding under the ninth section of Canon III. of 1844, has been already stated, and the canon itself set forth at length. To every understanding it was exclusively a proceeding upon acknowledgment or confession of the party, with liberty to the House of Bishops to disregard and reject it if they saw fit, and to leave the offending bishop to trial in the way prescribed by other sections of the canon; but with no discretion, if they acted upon the submission in the way of censure, to do otherwise than proceed without trial to determine by vote the censure that was to be pronounced. And yet one of the preambles to the resolution is in the words which have already been set forth from the printed Journal: "And whereas, this House, as well by the tenor of the communications of the said Right Rev. HENRY USTICK ONDERDONK, D. D., as *by the investigation of the facts and circumstances of this case, which have now been made*, is well assured," &c.

What is the meaning of this extraordinary statement? What meaning is it consistent with the respect which is due to the House of Bishops to impute to it? Can it mean that the House proceeded to *try the case*, in the absence of Bishop ONDERDONK, and without notice to him to take a part in that trial? And yet what is an investigation of the facts and circumstances of a case, then depending before the House for judgment upon an offender, if it is not a trial? And where is the entry on the Journal, or what ground of pretence is there, in fact, that Bishop ONDERDONK had any notice or knowledge of such an investigation? If he had received notice, and had concurred in it, it would not have made the investigation lawful under the canon. His concurrence would have made the House but a voluntary tribunal, unauthorized by the General Convention; and the sentence of the body so acting would have been destitute of all canonical virtue or effect. But in his absence, and without notice, what is the name to be given to the investigation? Was he by such a proceeding to be made a confessing bishop? Was his sentence to be affected by it? Was his capacity for future usefulness in his office to be decried and extinguished by it? By what means and instruments, from what sources, through what channels, under what guards, was the investigation prosecuted?

A thousand such questions might be asked, and yet not one of them be answered by the printed Journal, nor can they be answered by any one, without admitting a violation of the canon.

It may be said, perhaps, that there is some analogy between the proceeding, and a plea of guilty to an indictment in a court of criminal law, where the judge must receive testimony in aggravation or mitigation of the technical offense, in order to inflict a corresponding sentence. But the analogy is excluded by the canon. It requires the unworthiness, and the particular unworthiness, to come from the offending bishop, and it limits the authority of the House to a determination of the sentence by vote without trial. The Convention had too much respect and reverence for the highest order of the clergy, to imply that the ingenuousness which prompted confession and submission to discipline, would misrepresent, pervert, or fall short in its acknowledgements; and with all becoming delicacy and wisdom it provided for the contingency by the words "*may* proceed." The House might refuse to proceed. But will anybody cite the analogy from the criminal courts, and yet be ignorant that the examination of the judge, after the plea of guilty, to inform his conscience as to the measure of judgment, is part of what the law calls *trial?* And especially does he suppose that the examination of witnesses by the judge, to instruct him as to the aggravation of the offense, is private, *ex parte*, and without an opportunity to the defendant or his counsel, to be present, and if witnesses are produced, to cross-examine the adverse witnesses, and to produce witnesses on his own behalf?

In fine, if the words of the preamble are taken in their plain meaning, there has been a grave mistake in this matter, possibly by confounding the provisions of the two canons, possibly by bringing forward into this proceeding results that had been obtained in the proceeding on resignation, and retained without apprehension of having invaded the canon "of the Trial of a Bishop," for the fact explicitly appears in the printed Journal; but still it was a grave mistake.

What the consequences of it may have been, who among us can tell, except the members of the House of Bishops who were present at the proceeding? The Church at large must be in profound ignorance; and it does not become a member of the Church to give currency to vague or loose conjectures, in disparagement of the House. But it is certain, either that the investigation produced nothing to alter or affect the tenor of Bishop ONDERDONK'S acknowledgment, and then the sentence may be estimated in all points by that acknowledgment—or it may have produced something to aggravate or exceed the acknowledgment, and then as to this, he is unconfessing, untried, and unheard; and the sentence, and the continuance of the sentence, are as much a reproach to justice, as they are to mercy.

Thus stands the case of Bishop H. U. ONDERDONK upon the printed Journal, and upon the only document or documents that it was lawful for the bishops to look into, in his absence especially, or even in his presence; and nothing more is necessary to justify the preliminary remarks which have been made, and to show how invaluable a blessing is an open public judicatory, to the court as well as to the party, to the bishops and clergy as well as to the Church, for the dispensation of justice under the canons.

Bishop ONDERDONK submitted to the sentence humbly and unresistingly, as everybody in this part of the world knows, without doubt. Resistance was, indeed, out of the question. There was no court of appeal, nor court of review. There was no possibility to revise the sentence, and to correct it even for an unintentional mistake in the proceeding, or to suspend its operation for an instant of time. Resistance was vain, and it might have aggravated his suffering. He was between the upper and the nether mill-stone, and if he or they had stirred, he would have been ground to powder. There was nothing left for him but to be quiet, and to wait in patient expectation of a better day. His humility and meekness kept his hopes alive, and it is the prayer of his friends that they will still be kept alive, even under the last recent discouragement; that he may continue to hope even against hope, and to produce and reproduce as he has done through his long and dark day, the fruits of his learning and piety, for the instruction and edification of all to whom they come.

Until the General Convention, in 1847, it was not in the power of the House of Bishops, as many think, to set aside or vacate their own judgment, and still less to modify it by giving it anything like legal certainty. It was an indefinite suspension. But at that session the Convention was actively engaged upon the subject of this description of judicial sentences. There was a deep feeling in regard to them. Some might argue, it is true, in support of the legality of such a sentence, if it was a convertible name for deposition; but few would even argue to that effect, if it was looked at as a proper suspension, and no one, it is believed, ever defended their policy as suspensions, or avowed his indifference to them as possible instruments of oppression, and of cruel and prolonged suffering. Such sentences of suspension were not worthy of a place in the code of such a Church.

Accordingly, at that session, two canons were passed, Canon II. and Canon III. Canon II. of 1847, is entitled "Of the Remission and Modification of Judicial Sentences." It cannot be described in fewer words than its own, and is as follows:—

> The bishops of this Church who are entitled to seats in the House of Bishops, may altogether remit and terminate any judicial sentence which may have been imposed, or hereafter may be imposed, by bishops acting collectively as a judicial tribunal, or modify the same, so far as to designate a precise period of time, or other specific contingency, on the occurrence of which such sentence shall utterly cease, and be of no farther effect: *Provided*, That no such remission or modification shall be made except at a meeting of the House of Bishops during the session of some General Convention, or at a special meeting of the said bishops, which shall be convened by the presiding bishop on the application of any five bishops, three months' notice, in writing, of the time, place, and object of the meeting being given personally to each bishop, or left at his usual place of abode: *Provided, also*, That such remission or modification be assented to by a number of said bishops not less than a majority of the whole number entitled at the time to seats in the House of Bishops: *And provided further*, That nothing in this canon shall be understood to repeal or alter the provisions of Canon XXXIX. of 1832.

The provisions of Canon XXXIX. of 1832 do not refer to the matter at present under review.

Canon III of 1847 is in these words:—

> OF SUSPENSIONS.
>
> Whenever the penalty of suspension shall be inflicted on a bishop, priest, or deacon, in this Church, the sentence *shall* specify on what terms, or at what time, said penalty shall cease.

The third canon recited is implicitly a strong and clear censure of indefinite suspensions, made with the concurrence, of course, of a majority of the House of Bishops. The second would have been more in the spirit of the third, if, in the case of passed sentences of indefinite suspension, it had limited a time within which such sentences should be remitted or modified, or stand remitted absolutely at the end of such limitation. But though it did no more, it opened the doors of the House of Bishops, for the first moment, to Bishop ONDERDONK, and he accordingly preferred to it the following memorial:—

> TO THE HOUSE OF BISHOPS.
>
> The following memorial is respectfully offered to the consideration of the House. It would have been presented at an earlier period, but it was understood that the subject had been introduced into your body. As, however, the usual term of a General Convention has nearly elapsed, and there is anxiety lest the pressure of business interfere with its disposal, it is now laid before you.
>
> Under the third canon of 1844, section nine, the subscriber, having previously resigned the jurisdiction of the diocese of Pennsylvania, was, on October 21st of that year, suspended by the House from the public exercise of the ministry, and from all discharge of episcopal functions; the suspension being left indefinite. To this award he has been obedient. But he submits, with his desire to that effect, and with entire deference, the following reasons why the suspension should be removed:—
>
> 1. An indefinite suspension, with no period or condition annexed for its removal, as in the present case, is contrary to the nature of a suspension, and liable to be confounded with degradation.
>
> 2. If conditions of removal are implied viz., a correct manner of life after suspension, the subscriber confidently refers to his fellow-churchmen, fellow-christians and fellow-citizens of Philadelphia, where he has resided constantly since the date mentioned, and five months before; having never been absent except on visits to his children.
>
> 3. With the right left him to perform in private every work of the priesthood, the right to perform them in public, if he and his friends think it proper, may be restored without an invasion of principle. At present, should every individual family in any parish in the United States invite him to officiate and preach before them, including the functions of absolution, baptism, and the holy eucharist, it is competent for him to do so, having only a care not to interfere uncanonically with the several parochial clergymen; but he is interdicted from discharging those ministries when the same families are assembled, or in a public place of worship.
>
> The subscriber again respectfully asks the removal of the sentence.
>
> H. U. ONDERDONK.
>
> PHILADELPHIA, October 16, 1847.

To this memorial there came no answer of any kind, nor does the printed Journal of the House of Bishops make mention of it. There was neither remission nor modification of the sentence, by annexing to it any condition, or naming any contingency upon which it should be remitted. The gracious power given by the canon just passed was not exercised, though there was no restraint whatever upon the majority of all the bishops to modify the sentence in any way, either as to time, condition, or contingency, which they might think right. The sentence was left as it stood, in complete repugnance to the spirit of Canon III., which a majority of the House of Bishops had concurred in adopting.

This was undoubtedly a severe increase of suffering to Bishop ONDERDONK, and to his many friends in this quarter of the Church. There was not, probably, an individual of just feelings in this city, where the Bishop resides, who if he knew the Bishop, did not desire his restoration. The infirmity that had been acknowledged and censured, had notoriously ceased, even from the day that it was first intimated to him. His piety, and his penitence for this, and for everything that he had done amiss, were unquestionable by man They had been witnessed in his daily life, by his public confessions and prayers, by his humility, his meekness, his continued efforts to instruct and enlighten those around him by his writings. He had surrendered the staff of his life and public honor when he resigned his diocese. Age had begun to whiten his venerable head. His excellent family were objects of affection and respect to all who knew them. His restoration would displace nobody, neither bishop nor priest. And the whole effect of it would be to take away a mark of censure from a bishop and the head of a family, and to exhibit the Church as a healer of infirmities, under the rule and according to the example of her Divine Head and Governor.

Touched, it may be presumed, by such considerations as these, the Convention of the Diocese of Pennsylvania, in the Spring of 1849, with the obvious design of adding the weight of their opinion and wishes, the weightiest of all the dioceses upon this point, adopted, upon the motion of the Rev. Dr. COLEMAN, and without a dissenting voice, two resolutions, which appear upon their Journal in the following words: 1. "That the removal by the House of Bishops of the disabilities imposed by that body on the Right Rev. HENRY U. ONDERDONK, D. D., would give great satisfaction to the individuals, clerical and lay, composing this Convention, and also, it is believed, to many others, as well in the Church generally as in the diocese once under his jurisdiction;" and 2. "That while such removal would cheer the declining years of a venerable and distinguished servant of the Church, it would secure to his many admirable productions their just estimation by posterity, and be in accordance with the charity so eloquently portrayed in the teaching, and so consistently exemplified in the conduct of the Great Apostle of the Gentiles."

It is true, undoubtedly, that at the next Convention of the diocese in 1850, an effort was made to impair the effect of this graceful act, by a resolution offered for the purpose of declaring that the Convention did not mean to express an opinion on the merits of the question, nor that their previous resolutions should be regarded as an instruction to Bishop POTTER, the bishop of the diocese, and that the Convention felt confidence that substantial justice would be done by the tribunal having jurisdiction, as well to the Church as to Bishop ONDERDONK; but this resolution had the undesigned effect of enforcing the preceding declaration; for it was laid upon the table by the recorded votes of fifty ayes to fifteen nays of the clergy, and of thirty-three ayes to eight nays of the congregations, more than three-fourths of each order who voted in the Convention being determined to abide by all that had been previously resolved.

This weighty prayer for remission, for it was that in effect, was left by Bishop ONDERDONK to its own influence upon the House of Bishops, sitting in the General Convention of the Church which was held at Cincinnati, in 1850, without any new memorial by himself, confiding the renewal of his application to one of the bishops of the House, by whom it was made, and was a second time rejected by the House.

The same silence of the Journal, and the same mute repulse of the hopes of Bishop ONDERDONK'S friends, occurred in this instance as before; and, from the privacy of these proceedings, the causes of this second failure are known with as little authenticity. One bishop may have uttered a few words to a friend, and another may have uttered a few other words, of perhaps contrary bearing; and members of the Church may have taken up such imperfect hints, and interpreted them according to their bent, perhaps to the prejudice of the censured bishop, and perhaps to the greater prejudice of one or a few of the bishops, who are supposed to take a leading part in the censorial functions of the House; but there was no certainty, and possibly no truth in any of the current surmises upon the subject. One thing, however, was certainly beyond all doubt, that at the distance of three years from the time of adopting Canons II. and III. of 1847, by the General Convention, one of them giving power to remit or modify the sentence against Bishop ONDERDONK, and the other most distinctly implying a grave censure by both Houses of the Convention on the sentence of indefinite suspension in all cases, the House of Bishops neither remitted nor modified his sentence, nor passed any resolution, vote, or order, intimating to Bishop ONDERDONK that any act, declaration, profession, or confession on his part, was necessary or was expected from him, as a prerequisite to either remission or modification.

It is not at all extraordinary, when the last General Convention at New York, in the month of October of the present year, was about to close, and it was understood, by public report, that a third application by Bishop ONDERDONK had failed in like manner, that the uneasiness of Bishop ONDERDONK'S friends, and the growing dissatisfaction of the Church, at such repeated and unexplained refusals to restore him, were thought to call for something in the nature of counteraction from some member of the majority in the House of Bishops; for from that quarter, beyond a doubt, the counteracting article in the *Recorder* of the 29th of October last must have come, if not in the very dress in which it appears, certainly in all the materials of which the dress was made.

That article will not be the subject of particular remark in this place. So far as remark might have been necessary, it has been well anticipated in the *Register* of the succeeding Saturday, and to which the reader's curiosity, or his love of fair-play, may be referred, if he takes an interest in seeing how a party assault or manœuvre may be foiled by intelligence and skill applied with both calmness and dignity.

But the article in the *Recorder* was extremely welcome to more than one of Bishop ONDERDONK'S friends. Partial as it was, and untrue as was its statement, said to be derived from the debate in the House of Bishops, that in some of the Bishop's communications to the House there had been a denial of guilt, if by communications to the House is meant communications since the sentence, or by a denial of guilt is meant a denial of the unworthiness for which he was sentenced, yet the article was welcome for two reasons; first, because it gave to the members of the Church the only glimpse they have been able to catch of a specific reason for continuing his suspension; and secondly, because, as one bishop had opened one valve of the House, to let out a part of its transactions, it justified an attempt to ascertain whether another bishop would not open another valve to let out the rest. But this is the whole extent of the temptation, which the article in the *Recorder* has effectually practiced upon the writer of this paper. It was quite consistent with both delicacy and honor, to ask for all the communications, resolutions, and votes, on the subject of this recent application—the proper transactions of the House, which had been in part disclosed; but it was another matter to ask a bishop of delicacy and honor for a communication, either partial or complete, of the debates in that House, while its doors were closed. The example of the *Recorder* was no temptation to make such a request. The closed doors, in cases of judicial action by the House, are bad enough as they are; but, if partial reports of what passes in debate are to be thrown upon the world, by one bishop or by another, and the arrows that may be hurtling in the air of that House, are to come through a half-opened door into the bosoms of persons without, who neither know the hand that launches them, nor can defend themselves against them, nor return them back again, it were better, far better, that the doors of the House of Bishops were walled up like the doors of the Conclave at the election of a Pope.

Let us hear nothing of their debates, unless we can be present at them and know the whole. The debates consequently, have not been asked of any bishop—the communications, resolutions, and votes have been asked and obtained; and, it is firmly believed, the whole of them. They will be shown at length.

That light we see is burning in my hall.
How far that little candle throws his beams!
So shines a good deed in a naughty world.

—SHAKESPEARE.

IDEAL OF FAITH.—Many well-meaning but unreflecting Christians think the Scriptures to be intelligible to the lowest capacity: this notion prevails generally with that class of minds that imagine perusal to be identical with comprehension; they do not consider that the objects of faith are above intelligence, and that the Scriptures lay down the *fact* of their existence, not the doctrine of their intelligibility by our present senses. They confound their own reason with the higher principle of faith in GOD'S revelation. SPENSER, who abounds in religious sensibilities—as what intellectual giant of the Elizabethan period does not?—in his portraiture of Faith exhibits a very different view of the holy mysteries. The picture is beautiful and impressive in the extreme:

"She was arrayed all in lily white,
And in her right hand bore a cup of gold,
With wine and water filled up to the height;
In which a Serpent did himself unfold,
That horror made to all that did behold;
But she no whit did change her constant mood:
And in her other hand she did fast hold
A book, that was both signed and sealed with blood,
Wherein dark things were writ hard to be understood."

—MORGAN.

Thou know'st at deepening twilight, how afar
On heath or mountian down
The shepherds kindle many an earthly star;
How from the low damp town
We through the mist the lines of torchlight trace
In dwellings proud or base:
But when they light, what deeds and words are there,
We know but this alone—'tis well if all be prayer.

Whether on lonely shades the pale sad ray
From a sick chamber fall,
Or amid thousands more beam glad and gay
From mirthful bower or hall,
If pure the joy, and patient be the woe,
Heaven's breath is there we know;
And surely of yon lamps on high we deem
As of pure worlds, whereon the floods of mercy stream.

—KEBLE.

JAPAN AND THE JAPANESE.—The dress of both sexes and of all ranks in Japan, is very similar in form, differing chiefly in color, fineness, and value of the materials. It consists of a number of loose wide gowns worn over each other, those of the lower orders made of linen or calico, those of the higher rank generally of silk, with the family arms woven on or worked into the back and breast of the outergarment, and all fastened to the waist by a girdle. The sleeves are very wide and long, and a sort of pocket is made in them by sewing up that portion which hangs below the arm. In addition, the bosoms of their gowns and their girdles serve also as pockets, where the more valuable articles are carried. No Japanese uses a handkerchief, but carries about him squares of clean white paper, which are thrown away after being soiled. Gentlemen wear a scarf over their shoulders, the length of which is regulated by the rank of the wearer, and which also regulates the bow with which they greet each other; etiquette requiring that in bowing the ends of this scarf should touch the ground. To these, upon occasions of full dress, the garb of ceremony is added, which is a cloak of peculiar form. With the cloak is worn a curious kind of trousers called *hakama*, resembling an immense full plaited gown or robe, sewed up between the legs, and just leaving enough open at the outside to allow free locomotion. An additional mark of rank is the wearing of swords. While the hakama is only worn on occasions of great ceremony, the swords are carried all the time, the highest orders wearing two on the same side, one above the other; the next in rank one; while the lower orders are prohibited from wearing any, with the exception alluded to in the mention of the sixth class of society. Their shoes are of the rudest and most inconvenient kind; they are little more than soles of matting, straw, or wood, kept on principally by a pin or button held between the toes, or sometimes a ring of horn. The difficulty of lifting the foot thus shod from the ground, renders their gait extremely awkward and shuffling. Within doors these sandals are taken off and socks put on. The principal difference between the appearance of the sexes is in the mode of arranging the hair. The men shave the whole front and crown of the head, while the rest of the hair is carefully drawn forward and tied into a tuft on the bald spot. Budhist priests and physicians have all the head shaved, but the surgeons retain their hair and gather it up into a knob at the top of the head. The women arrange theirs in the form of a turban, and decorate it with costly ornaments of tortoise-shell, polished to look like gold, and the more her hair is filled with these, the better the lady is considered dressed. The face is painted red and white, the lips are stained purple, and in addition a Japanese married lady blackens her teeth and pulls out her eyebrows.

None wear any covering on the head except as a protection from rain, the fan, which is the inseparable companion of all, serving to screen them from the sun as well as to fulfil various other purposes. Upon a fan visitors receive dainties; the beggar alms; the Japanese dandy plays with a fan as our dandies do with a cane; and the schoolmaster uses it to punish unruly boys. A fan presented upon a peculiar kind of salver, indicates to the criminal of high rank that his hour is come, and his head is struck off as he bows to this token of his fate.

Japanese houses are low, none being more than one-story high. They are constructed of a mixture of clay and chopped straw, coated on the outside with a cement which gives them the appearance of stone. For glass in the windows, they substitute stout paper, and towards the streets make use of Venetian blinds; each house is also encircled by a verandah, on to which all the doors open. The better class of houses have a large portico, where the palanquins, umbrellas, and shoes of visitors are left, and where servants and others wait.

Every house has a garden attached, laid out in landscape style, with rocks, mountains, lakes, &c., and into this the back part of the house which the family inhabit projects triangularly, giving the benefit of additional light and cheerfulness. Owing to the combustible nature of the dwellings the valuables of the family are kept in a storehouse detached from the house and built fire-proof. Their temples, always located upon sites selected for their picturesque beauty, are often surrounded by gardens which are the habitual resort of pleasure-seekers, and in which are to found apartments unconnected with religious worship, which are let for banqneting-rooms, and where also, in places that have no inns, travelers are accommodated.—*Boston Transcript.*

SENTIMENTAL GEOGRAPHY.—ANTHONY VAN DIEMEN, governor of Batavia, had a daughter, whose name was MARIA. Since she was not only charming and accomplished, but also the only child of a rich papa who was governor of the Dutch East Indies, MARIA'S image was impressed on many a heart, and she had no lack of suitors. There were great men among them; but, with maiden-like perversity, MARIA most favored a poor young sailor—a handsome, dashing fellow, who was very skilful in his business; but who had no pockets, or no use for any. The young sailor's name was ABEL JANSEN TASMAN. He was devoted to MARIA heart and soul, had exchanged pledges with her, and had brought matters to so serious a pass, that the proud father determined to put the young adventurer quietly and courteously out of sight: the doing so he took to be a better and more fatherly course than the institution of a great family quarrel. That his MARIA should become Mrs. TASMAN, he knew very well was a thing not for a moment to be thought of. Whoever won his daughter must have wealth and a patent of nobility. She was no fit mate for a poor sailor. TASMAN, however, could be easily dismissed from dangling after her.

The Batavian traders had at that time a vague notion that there was a vast continent—an unknown Austral land somewhere near the South Pole; and VAN DIEMEN determined to send TASMAN out to see about it. If he never came back it would not matter; but, at any rate, he would be certainly a long time gone. VAN DIEMEN therefore fitted out an expedition, and gave to young TASMAN the command of it.

Off the young fellow set, in the year 1642, and, like an enamored swain as he was, the first new ground he discovered—a considerable stretch of land, now forming a very very well known English colony—he named after his dear love, Van Diemen's Land, and put Miss Van Diemen's Christian name beside her patronymic, by giving the name of Maria to a small adjoining island close to the southeastern exetremity of the new land. That land—Van Diemen's Land—we have of late begun very generally to call after its discoverer, Tasmania.

Continuing his journey southward, the young sailor anchored his ships on the eighteenth of December, in a sheltered bay, which he called Moodenare's (Murderer's) Bay, because the natives there attacked his ships, and killed three of his men. Travelling on, he reached, after some days, the islands which he called after the three kings, because he saw them on the feast of the Epiphany: and then, coming upon New Zealand from the north, he called it in a patriotic way, after the States of Holland, Staten Land; but the extreme northern point of it, a fine bold headland jutting out into the sea, strong as his love, he entitled again Cape Maria. For he had gone out resolved not indeed to "carve her name on trunks of trees," but to do his mistress the same sort of honor in a way that would be nobler, manlier, and more enduring.

After a long and prosperous voyage, graced by one or two more discoveries, TASMAN came back to Batavia. He had more than earned his wife; for he had won for himself sudden and high renown, court favor, rank, and fortune. Governor VAN DIEMEN got a famous son-in-law, and there was no cross to the rest of the career of the most comfortable married couple, ABEL and MARIA. TASMAN did not make another journey to New Zealand; it remained unvisited until 1769, when it was re-discovered by Captain COOK, who very quickly recognized it as a portion of the land that had been first seen by the love-lorn sailor.—*Household Words.*

RELIGION AND JUSTICE.—So natural is the union of Religion with Justice, that we may boldly deem there is neither, where both are not. For how should they be unfeignedly just, whom religion doth not cause to be such; or they religious, which are not found such by the proof of their just actions? If they, which employ their labor and travel about the public administration of justice, follow it only as a trade, being not in heart persuaded that justice is GOD'S own work, and themselves His agents in this business; the sentence of right GOD'S own verdict, and themselves His priests to deliver it; formalities of justice do but serve to smooth right, and that, which was necessarily ordained for the common good, is through shameful abuse made the cause of common misery.—HOOKER.

COMMUNICATIONS.

For The Churchman.

A SONNET.

To Mrs. A——, upon the anniversary of her son's death.

My best of friends! my heart bleeds now with thine:
A day of *weeping* it will be to thee;
So mournful was thy last *Epiphany:*
Then was torn suddenly from thy heart's shrine,
Thy *son*, whose love was only not divine;
Thy *boy*, whose manly features thou'lt not see,
Till trump shall herald to eternity;
Thy *child*, round whom thy mother's heart did twine
Its choicest tendrils of affection pure:
Gone has he from *thy home to his green grave:*
The *saints* in *Paradise* did him allure;
And *angels* bore his *soul* across the wave:
O, weep not, mother! Albert of Heaven is sure:
The *cross* is on his brow; Christ's *cross* will *save*.

A. M.

St. Paul's Rectory, Newark, N. J., Epiphany, 1854.

For The Churchman.

Mr. Editor: I have just read in that excellent publication, the "Horæ Liturgicæ," Dr. Wilson's opinion as to the proper place for the introduction of the "Occasional Prayers." Will you allow me to express my dissent, and the reasons therefor, in a very few words?

The English rubric assigns the same "place" as our own, and yet the practice in the English Church is, and always has been, to put special prayers before the General Thanksgiving, and special thanksgivings after it. The propriety of this practice admits of no dispute so far as the English Liturgy is concerned, in which the General Thanksgiving stands not in the Morning or Evening Prayer, but as the first of the special thanksgivings, just as the prayer for "All Conditions of Men" is among those following the rubric in question. Did the framers of our Liturgy, *as a body*, intend to change this practice, by putting the General Thanksgiving where it now stands? I cannot think so. They had an opportunity to speak for themselves. They were called upon for two new rubrics, one to fix the place of special prayers for Ash Wednesday, taken from the Commination Office, which they threw out; and the other to fix the place of a special thanksgiving for Thanksgiving Day. In the former case they said, *Put them immediately* BEFORE *the General Thanksgiving*; in the latter case they said, *Put it* AFTER *the General Thanksgiving*. They gave no positive direction for ordinary days to change the old practice, and perhaps failed to see that what they did seemed to involve a change. If they *intended* such a change, why did they not show it in the new rubric? Or why did they make the order of prayers and thangsgivings on Ash Wednesday, different from that of every other day in the year?

Presbyter.

Memoir of Dr. Croswell.—Dr. William Croswell was by no means an ordinary man; and this biography by his father, the venerable Dr. Harry Croswell, of New Haven, contains a minute account of his life, related with parental fondness. It is, indeed, touching to see the bereaved father in his old age laboring diligently to portray, as his last remaining duty upon earth, an exact picture of a departed son, to whom he was so tenderly attached. The likeness is wrought out with all the fidelity of a daguerreotype. And yet, (if we may venture in such a case to say so without the appearance of unkindness) it leaves upon us, too, something of the unsatisfied feeling produced by most daguerreotypes. What we mean to say is, that the details are a good deal too prominent. The fine *idea* of Dr. Croswell's death is rather obscured by a multiplicity of dates, and by too strict an adherence in the narrative to a rigid chronological order. The father has, indeed, given us a book of great interest and value; but another person less closely connected with the dead might perhaps have had some advantages as a biographer. The lineaments, too, of Dr. Croswell's character were so exquisitely delicate, that none but a true master in literature could adequately paint them. In the Church of which the deceased was Rector, there is one man, who of all men would be competent to do it. Mr. Dana, the elder, knew and loved Dr. Croswell as a pastor and a friend, and he could admirably have delineated those less obvious traits which would escape others with inferior powers of psychological analysis. But we do not complain. We like the book as it is: only we could not refrain from expressing a thought which more than once passed through our mind on reading it.

Dr. Croswell died November 9, 1851, at the age of forty-seven. His career was not one of much outward incident. His ministerial life, with the exception of a brief sojourn at Auburn, New York, was spent in Boston, first as Rector of the ancient parish of Christ church, and afterwards as the first Rector of the church of the Advent. He was not usually regarded as a popular preacher, and he was sensitive and retiring to a remarkable degree. No man ever shrunk more from notoriety; and yet few men in the American Church have ever enjoyed a wider or more enviable reputation. His head and heart were of the best order to make a man useful in the ministry. He was a Christian gentleman of the noblest type, and a poet by his very constitution. Yet it was his chosen employment to preach the gospel to the poor, and to minister consolation to the sick and needy. The peace of his last years was much troubled by an unfortunate controversy with his Bishop, in which he met with harshness where he had a right to look only for kindness. His death was a glorious termination for so beautiful a life. Stricken down insensible at the very altar of his God, and in the sight of his devoted people, he was translated to Paradise, in a way that caused a profound sensation even beyond the limits of the Church. Persons of every creed then joined in most unwonted concord to testify that a great and a good man had been removed from earth; and for a time all bitter recollections seemed to be buried in his tomb. If, in the present volume, the story of his wrongs should seem to any to be brought out too sharply, let us remember that the bereaved father of such a son, though he may forgive the past, can never be expected wholly to forget it.

As a writer, Dr. Croswell might have attained to great eminence, if he had cared to seek it. We are told, however, that he would never allow any of his sermons to be printed in his lifetime; and he has strictly prohibited their publication after his decease. He left orders, too, that his poetry should never be collected. "I wish it," he said, "to be fugitive and transitory, as the occasions which produced it." His biographer, however, has happily deemed himself at liberty to insert all the poems in their proper places as illustrations of his life. The familiar letters printed in this volume, however hastily thrown off, are all remarkably fine specimens of graceful epistolary writing. The most exquisite taste and a great deal of quiet humor are displayed in compositions which were never intended for the public eye; whilst they all show that he possessed as warm a heart as ever beat within a human bosom.

He seems never to have written verses because he wanted to say something; but always because he had something to say. His soul was like a crystal spring, in which all beautiful and holy things were continually reflected; and whenever it was moved by any powerful emotion, it would well up and run over in a sparkling rivulet of song. Like the less hallowed effusions of Robert Burns, it evidently comes always directly from the heart, and is called forth usually by some striking event in his own life, or in the fortunes of his friends. If Dr. Croswell had ventured sometimes on poetry of a more objective and less personal character, we think he might have stood second to none of the sacred poets of his time. Even as it is, he is in some respects unrivalled. But the truth is, he seemed just as anxious to shun celebrity as most men are to court it.

Dr. Croswell's character was such as our time and country will not be likely very often to produce. There was in it a repose and a quiet dignity which seem to be the natural product of older institutions than ours, and of a less feverish age than this nineteenth century. We are the more thankful therefore that such a man has lived among us; and as we are not likely very soon again to behold his counterpart, it is to be hoped that many will study his well-balanced character as set forth in the volume before us, and endeavor, by the help of Divine aid, to imitate his many virtues.—*Register*.

Isaiah.—Critics know that the sustentation of uniform sublimity in poetry, as it is the rarest of mental triumphs, so it is the greatest and most difficult of achievements. Shakespeare, the most unlimited of poets, constantly breaks down, and rests himself on ordinary life—in one sense a charm, in another an evident deficiency. Byron attains intensity, but his sublimity "is of the earth, earthy," and derives its excellence from the beauty of his language rather than from the grandeur of his conceptions. Homer surpasses every uninspired author in the simplicity of his style, and the magnificence, incidents, and effects of his drrma: the scenes presented in the latter books of the Iliad, particularly at the catastrophe, of the gods descending on Troy, Ida involved in darkness, the Simois in flames, the skies opened, the earth trembling, the armies of Asia girding the battlements of the divine city, the plains of carnage around, the solemn halt of the Grecian host, the meeting of Achilles and Hector in the midst of such fearful lists, develop a more perfect mastery of the high epic than any of his successors have been able to attain. Yet there are ideas and circumstances, such as the language of his heroes, the quarrels and recriminations of nis gods, the mere physical nature of his characters, which tend seriously to affect our pleasure in reading the work, though they scarcely diminish our admiration of the genius of the poet. The Fallen Spirit that pervades Milton's epic is certainly the reverse of the physical demigod in Homer, but he is human, and commands human sympathies; he is not the irredeemable Malignity which we know Satan to be, but rather a fiend of the poet's, powerful enough to be dreaded, but not so utterly void of remorse and pity as to be thoroughly hateful. Without sacrificing the truth of the character, Milton could only have depicted him as the Scriptures do, of all beings the most base, odious, and abhorred, and formidable to us only because we are evil. With such a being there could have been no sympathy. It is to be doubted whether Milton originally designed such a creation as he ultimately produced; our hearts were intended to be engaged in favor of our first parents alone, but the sustained elevation of Satan's character under the pressure of such a hell, internal and external, as the poet has described, forces an admiration not far remote from compassion and sympathy. We rather like Milton's conception than revolt in horror from the Original of Ill; in reading, therefore, his first three books as the masterpiece of the dark sublime, we do not feel our true notions of the Prince of Darkness at all changed or modified. But when the poet ascends, his poetry descends; he is greatnr in hell than in heaven: we regret that so great a mind should expose its insignificance by coming into contact with the things "that eye hath not seen nor ear heard, nor hath it entered into the heart of man to conceive." But where human genius ends, inspiration begins. Let readers capable of feeling, though not of producing, sublimity—and if the latter be rare, the former are not numerous—commencing at the 40th chapter of Isaiah, proceed to the end of his prophecies. In my judgment, Homer, and all of Milton, not derivable from sacred sources, appear in comparison with the lofty rapture of the divine seer, the composition of children, tasking themselves to display a few ideas to please their schoolfellows. It is impossible to follow the constantly ascending career of the prophet till it ends far above mortal vision in the glories of the Church triumphant, "the new heavens and the new earth," without a profound conviction that every word was written by His inspiration, "before whom all nations are less than nothing." Consciousness of omnipotence breathes throughout, and the truths it declares seem to roll through the highest firmament of heaven, unclouded alike by human ignorance and unaffected by human infirmities, infidelity, and crime. The fire of the seraph increases, and burns in the seer more brilliantly with each successive phase of the kingdom of light and immortality, till it is finally absorbed and lost in the meridian splendor of the Sun of Righteousness Himself. It is difficult to decide which is the more to be pitied, the heart that cannot feel the inspiration, or the mind that is blind to the unapproachable sublimity of this great evangelical prophet, one breath of whose spirit more purifies and elevates the soul, than all the efforts of human literature from Hesiod to Lamartine.—Morgan.

Strength of the Church against Rome.—Let a sense of the great responsibility that hangs over you in your Ministerial work, grow upon you. Young men who have been educated for the Ministry, and appeared to be very serious and devout at the time of Ordination, sometimes relax in their exertions when the first stimulus is past, and suffer themselves to be betrayed into imprudence of which their friends are ashamed, or into slovenly and careless habits of life. This must arise from neglect of prayer and watchfulness. Now we must recollect that, either we must live above the world around us, or the world will speedily pull us down. O how sad a sight it is to behold the once fervent and loving Pastor, who consecrated his whole soul to the service of God, who reaped his highest reward from the love of God, and the affection of his flock, become a worldly, careless, time-serving Priest, striving to be popular by base arts and sinful compliances with the infidel or latitudinarian notions around him, ridiculing the directions of his Prayer Book, despising the admonitions of his Bishop, and only desirous for more and more of the things that pertain to this life! To this depth many fall, fall perhaps eternally. I charge you all—but you in particular on whom my hands were laid, in a full belief that you were in earnest, and from no motives of lucre or of favor, God is witness, that you do not grieve and vex my already burdened heart, that you do not betray the interests of the souls committed to your charge, that you do not wound the Church in her own bowels, that you do not above all endanger your own salvation by negligence, by any course of conduct which necessarily exposes you to the reproach of the world. But this is not the only danger that besets us. We have to realize our exact position as Priests in this Reformed Branch of Christ's Holy Catholic Church. We gain nothing in the estimation of those who differ from us by a surrender of our proper claims as stewards of God's heritage, provided we make them without arrogance, and with no desire for personal aggrandizement.

If we despise the injunctions of our Prayer Book, Protestants who do not belong to our Communion, do not value us the more, and Romanists laugh us to scorn. In the eyes of the one we are unintelligible, to the other we appear contemptible. Nor is a steadfast uncompromising adherence to our ritual subversive of one particle of the truth preached by the Apostles. On the contrary, it upholds it. Where has that truth been brought into most danger? Where has it been clean forsaken? In those very quarters where loose and latitudinarian notions of Church government and Church Ordinances have most extensively prevailed. Where the system of the Church has ceased to be practiced, the doctrines of the Church have ceased to be believed. This necessarily follows. For it is impossible to preserve faith in any doctrine, or in any system, for any length of time, which is not carried into action. And it will be found, I make little doubt, that where the teaching of the Church is a dead letter in practice, belief in the verities of the Gospel is at a very low ebb.

It is, I know, the fashion with many to suppose, that we can best contend with the Papal system by surrendering to them all the arguments which our forefathers wielded with so much success, and by borrowing our weapons from Continental Germany. When the Protestants of the Continent have any cohesion among themselves, when they agree upon any Creed, or any fixed interpretation of the Scriptures, it will be time for us to use their weapons. But whilst they are a mere rope of sand, a shifting variable body, whose leader pronounces the "Communion of Saints" in the Apostles' Creed to be "an unscriptural fiction," and boldly rejects almost all that our Church teaches, we had better resort to the teaching of Hooker than to the showy learning of a German diplomatist. When we study our own Divines, who were as eminent for their modesty as for their learning, we know where we are; when we listen to Continental Evangelists, we simply know where we are not.

A very remarkable correspondence on this subject has lately taken place between the Rev. Dr. McNeile of Liverpool and a Roman Catholic Priest, to which I desire to call your especial attention. After this, we shall, I hope, hear no more that Apostolical Succession, and the assertion of Church doctrine, are inconsistent with true Evangelical teaching, or if we do hear this asserted, we may safely disregard it.

I venture now, my brethren, to urge upon you the pressing necessity of endeavoring, as far as in you lies, whatever may be your differences of thought, to unite more and more in practical action. It is a great scandal to the Church and to the Diocese, and an insuperable bar to the progress of our Church, when the Clergy differ in practical action, and when they take pains to expose these differences to the world. On many points of practice mankind are disposed to be led, if their natural guides propose what is not unreasonable, and do not fall out among themselves. But if they see the Clergy as a body, or any considerable number of the Clergy, separate themselves from the Bishop and the rest, and take every possible pains to render the actions and motives of their brethren suspected, the result is not what those who may possibly act with good intentions desire, but a general stigma on the whole body of the Clergy; on those who act with the Bishop and on those who do not, and a marked indifference to every sort of religion on the part of those who are glad to have any excuse for their impiety. I have observed this result to follow in various dioceses; I have observed the ordinances of the Church to come into marked contempt; I have seen that this has been fostered by such a line of action, and that those who are hostile to us largely profit by it. And surely the least we may as Christians expect others to do, is not to impute the vilest and most unworthy motives to persons whose life shows that they are not less in earnest than themselves. Some handle is no doubt given to such slanders by those mistaken men who have left us, and have joined the Church of Rome; but this junction is only a part of a general transition, inseparable from an universal agitation of the human mind. But if we were to compare the numbers who have from time to time seceded from our communion to the communion of the Protestant sects, with the number who have joined the Church of Rome, we should find the seceders to Protestant bodies (on the whole) greatly preponderate.

On the other hand, for one who joins the Church of Rome five or ten join us from other Protestant bodies; and the defalcation from the Romish ranks in America and in Ireland is immense. So that the perpetual parade of converts to Rome by us, is a most astonishing weakness, to say the least of it; it disheartens the honest hearty laborer in the good cause of the Church of England; it makes people look suspiciously at one another, and serves no purpose whatever but that of the "enemy of all righteousness," whose motto is "Divide et impera." I repeat what I have said before, that I know not one Clergyman in the Province at all tainted with any just suspicion on this head, and the only persons of whom I should be disposed to speak with a little less confidence, are those who make a present to the opponent of every argument, and rely on no weapons against Popery but strong feelings and hard names.—*Bishop Medley's Sermon.*

Origin of the Burmese War.—"It was," says Mr. Marshman, "at the time when Lord Dalhousie was congratulating himself on the permanence of peace, after a century of warfare, and was actively engaged in providing for the extension of railways, the establishment of electric telegraphs, and a uniform rate of three-farthing postage throughout India, that an appeal was unexpectedly made to him against the extortions inflicted by the Burmese authorities on British subjects at Rangoon. Twenty-six years had elapsed since the termination of the first Burmese war, and the remembrance of the ten millions of expenditure which it entailed on the Indian Treasury had led Government, during the whole of this period, to regard a second collision with that slippery and arrogant Cabinet as an event to be above all things avoided." Complaints had been made from time to time of the oppression to which our merchants were subject; but the Governor-General was anxious to avoid any interference which might possibly terminate in hostilities. This apparent indifference on the part of our Government to the wrongs of its subjects, emboldened the Burmese authorities to proceed to more numerous and aggravated outrages. At length, it appeared impossible to refuse the urgent demand for redress. Considering the contempt with which our Ambassadors had previously been treated, Lord Dalhousie was unwilling to have recourse to another political mission; he availed himself, therefore, of the presence of H. M. ships *Fox* and *Serpent*, in the Hooghly, under the command of Commodore Lambert, and deputed him to Rangoon, to make the demand of reparation for the injuries inflicted on the two merchants. On his arrival off Rangoon, the Burmese Governor interdicted all intercourse with him, and threatened to cut off the heads and to break the legs of all the foreigners, British or others, who should venture to go down to the wharf to welcome the frigate. He likewise issued orders for the ships of war to be unmoored, and to take their station in the midst of the mercantile shipping; and fined the commander of a Madras vessel, a British subject, for having lowered his flag to the Commodore. The merchants contrived, nevertheless, to open a communication with the Commodore, and to place in his hands a list of thirty grievances which they had suffered; and, on the receipt of this document, the Commodore conceived it to be his duty to decline any personal intercourse with the Governor, and to transmit to him the letter with which he had been furnished by the Governor-General, appealing to the Court of Ava. The reply of the Court (received on the 1st of January) was of so pacific a complexion, that the Commodore, in writing to the Secretary to the Government of India, expressed his sanguine hope that all would be acceded to, and that amicable arrangements would be made with the Burmese Government. The new Governor of Rangoon, deputed by the Court of Ava to make such amicable arrangements, reached the town on the 3d of January, accompanied by three thousand soldiers and a large flotilla of water-junks—"little in keeping with the pacific professions of his master." The first evidence he gave of his peaceful intentions was to proclaim by beat of drum, and to serve a written notice on the British subjects in Rangoon, that they were not, on pain of death, to hold any intercourse with the Commodore. He remained forty-eight hours in Rangoon, without taking the slightest notice of the British Representative, whom he had been ostensibly sent down to conciliate. The British officers subsequently sent to him were treated with corresponding insolence; and at length the Commodore felt it necessary to convince the Burmese authorities that the British Representative was no longer to be trifled with. He therefore issued an order for British subjects to retire from Rangoon on board the ships, declared the ports in a state of blockade, and sent a boat's crew to take possession of an unfinished vessel belonging to the King, intending to hold it in pledge for the property of British subjects which had been confiscated. A distinct intimation was subsequently conveyed to the Burmese Governor, that, when the Commodore's demands had been complied with, he would give back the ship, and salute the flag of Burmah with a royal salute. The last message from the Governor of Rangoon was to the effect that, if the Commodore attempted to take the vessel out of the river, he would be fired upon. When, accordingly, the Commodore dropped down towards the mouth of the river, to establish the blockade, with the King's ship in tow, the Burmese batteries and war-junks opened fire on the British vessels, which was returned "with their accustomed promptitude and success."

"During the whole period of the negotiations, and up to the moment when the Commodore heard of the indignity offered to his officers, he not only manifested no intention to provoke hostilities, but made every effort to prevent them, and exulted in every gleam of success which appeared to dawn on his pacific efforts. It was not till after the Governor had refused to receive the demand for redress, that he took possession of the King's ship. It was not till after the Burmese had opened fire upon the squadron, though distinctly warned against such at act of temerity, that he demolished their fortifications."

So much for the origin of the war; a war unequivocally attributable to the Burmese authorities, "who refused the easiest terms on which an aggrieved and powerful Government has ever offered to renew the relations of amity;" engaged in, on the part of the Indian Government, with every demonstration of unfeigned reluctance; and terminating in an annexatian of territory which Lord Dalhousie had previously deprecated, and which was at length submitted to only as the least of two evils.—*London Patriot.*

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☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance.

MEMOIR OF DR. WILLIAM CROSWELL.

It is now something more than two years since this distinguished light and ornament of the American Church was gathered to his rest, having fallen at the very foot of the altar where he ministered, in the meridian of his usefulness, and with all his gifts and honors full-blown and fresh upon him. All our readers, we trust, are aware of the publication, some months since, of the Memoir of his life and labors, written by his father. Ever since the appearance of the book, we have been hoping and expecting to be able to lay before our readers such a notice as might not be altogether unworthy of the subject and the occasion. Partly by reason of disappointment, and partly through the pressure of other things, the matter has been unavoidably deferred till now; and even now we have hardly as many hours to bestow upon it, as we should require days, for the treating of it in a manner at all satisfactory to us.

Dr. William Croswell, though young enough to have his life written by his father, was yet a venerable man,—venerable for his high Christian character, his arduous and faithful services in the Church, his rare gifts of consecrated genius, and his dignity and sweetness of presence and person. With a single exception, we have never known any man, of whatever age or calling, who carried about him more of that indefinable power which strikes to the seat of grace within the mind, challenging the respect and winning the confidence of all who came within the circle of his influence. Yet, such as he was, the story of his life has been left to be told by his father, who has himself grown white with years in the same sacred calling, and who, with the glories and infirmities of age clustering thick upon him, has written in the consciousness that he too must soon drop and disappear, and in the almost daily expectation of being himself gathered to his final rest, side by side with the son of his love. Thus the circumstances of the book in hand are full of pathetic beauty: everything about its matter and authorship is touched with sanctity; insomuch that we were dull indeed, or something worse, if, with such materials before us, we did not learn

> "To prize the breath we share with human kind,
> And look upon the dust of man with awe."

In all this there is much that might soften criticism, if, which is not the case, there were any need of its being softened. There is in this world no goodness so pure and eloquent but that it is still liable to be assailed with misrepresentation, to be blackened with obloquy, and snapped at by slander's envenomed tooth. This was eminently true in the case of Dr. Croswell, and, as usually happens in such cases, it became more and more true as his life and character grew deserving of better things. Surely, the father must have been something more or less than a man, not to have vindicated the memory of such a son from the aspersions thence arising. Even if he had somewhat overworked the matter in order to make good the vindication, a just and honorable criticism would have relaxed something of its harshness, and made a good deal of allowance. But there is here no such overworking of the matter: nothing has been done but what the action of others had rendered altogether necessary; and if there be anything of offense in the thing, it has come, not from any partial statement of the question, but by giving the documents themselves, and that too from both parties in the controversy. So that the only tenable ground of censure is, that in this case the truth ought not to have been told; to which it may be a sufficient answer, that if any "shame to have his follies known, first he should shame to act 'em"; and it will better become one to rectify his blunders, than to blame another for publishing them, especially when himself has rendered such publication necessary in justice to the memory of the departed. On the other hand, any straining and cracking of the truth, in order to make out a case against the subject or the author of the book, might well be thought, in such circumstances, to evince some peculiar meanness and malignity of spirit. Yet this, as we shall see hereafter, has been done, and that too by one who begins by acknowledging that "the title-page of this book softens criticism"; and that it becomes one "to regard with tenderness this last and most trying office to which human affection can be turned." Thus to confess the sacredness of the theme, and then proceed to torment it with misrepresentation and falsehood, is surely a new kind of tenderness, and is such a softening of criticism as goes far to prove a large preparation either of softness or hardness in the critic.

We remarked on a former occasion, that in this Memoir Dr. Croswell was suffered for the most part to tell his own tale, the book being chiefly made up from his correspondence, his manuscripts, and his published writings. An outline of his life, sufficient for this place, may be given in a few words. He was born in the town of Hudson, New York, on the 7th of November, 1804. In 1815, his father, having been called to the rectorship of Trinity church, New Haven, removed with his family to that city, and has continued in that charge ever since. He was received into the freshman class of Yale College in 1818, being then in his fourteenth year; went through the regular course of studies with credit and approval, and graduated in 1822. At this time he had not made choice of his profession; and as late as 1824–5 we find him entertaining proposals to engage in the study of medicine and of the law. To these pursuits, however, he seems to have felt a secret and unaccountable repugnance: they were set before him in their most inviting form, still his thoughts would not centre and domesticate in them, though he knew not why;—the blind, instinctive struggling, as would seem, of faculty for its appropriate sphere. As for the Ministry of the Church, his estimate of its sacredness was so high, and of his own fitness so low, that he still shrunk from fixing his choice there, yet there was a power at work in him that would not let him fix it anywhere else. Of course he had been religiously brought up; and, besides this, there seems to have been in his nature a certain peculiar, spontaneous aptness to take and retain religious impressions: his spirit was so tuned and set as to catch and drink in whatsoever holy influences come near him. The fear and trembling which thus held him back from the sacred function were doubtless themselves the result of a sort of pre-established harmony between his mind and that function. He dared not engage in it, yet could not rest out of it; and so his call to the Ministry was not of a kind to impair his modesty. It was not till the summer of 1826 that his mind was fully made up to the calling for which he was so exquisitely fitted. Accordingly, he then became a candidate for Orders, and went about the appropriate studies. In the spring of 1827, while he was yet in the first year of his ministerial preparation, he was pressed into the joint editorship of *The Episcopal Watchman*, which was published at Hartford. Bishop (then Professor) Doane was associated with him in this work, and here it was that were knit up the bands of that holy and beautiful friendship which was never flawed or frost-bitten on either side by the worst that evil times and evil tongues could do. Dr. Croswell continued in this work nearly two years. He was ordained deacon by Bishop Brownell on the 25th of January, 1828. In the spring of 1829 he was called to the rectorship of Christ church, Boston, and was advanced to the Priesthood by Bishop Griswold on the 24th of June, that year. He continued in that charge eleven years. His labors were most faithful and most successful; and there was at that time, as would seem, no heart in Boston that was proof against the purity of his life, the sweetness of his conversation, and the self-sacrificing zeal of his ministration. In 1840 he was married to Miss Amanda Tarbell, of Boston, and about the same time removed to Auburn, New York, having been called to the rectorship of St. Peter's church, in that place. His situation there was altogether delightful, still it was impossible that he should stay there very long; for, besides that his heart was pulling him Bostonwards, the ill health of his family necessitated his removal to a different climate. Accordingly, in the fall of 1844, a new parish being organized by some choice spirits in Boston, and he being invited to take charge of it, he returned to that city, where he remained till called to his reward, on the 9th of November, 1851.

Our acquaintance with Dr. Croswell began about the time he entered on his second charge in Boston. We were then on our first visit to that city, and were there merely on temporary business. We had been bred a Congregationalist, and had gone through college with the ministry of that persuasion in view. From Congregationalism, however, we had got entirely loosened; our thoughts and feelings were utterly at strife with it, and could by no means be made to set up their rest again in that system, nor in any thing like it. In this respect, we were altogether afloat; were without any moorings, and ignorant where to find any that we could fasten to. So far as we had any specific tendency, it was rather towards the extreme opposite of that from which we had unavoidably revolted. Such was our state of mind, when a gentleman, who has many titles to respect and honor, and whose acquaintance we had then just formed, called upon us one Sunday morning, in accordance with a good old Boston custom, and asked us to church. We accordingly went with him down into an obscure street, and ascended into a rough and ill-furnished upper room, where was gathered a small but select band of worshippers. The place was anything but inviting or attractive, but Mr. Croswell was there. It was the first time we had seen him, and there was nothing very striking in his appearance; the most that a stranger would say of it was, that it was graceful, dignified, and gentlemanly. Still there was something in the atmosphere of the place, in the aspect and bearing of the man, and in the order and working of his mind, that told us we were at home, and that there was the place for us to rest. There we have rested ever since. We had already wandered long enough to be tired of wandering; and from that day to this we have never been seriously tempted to wander.

We have ever since regarded that meeting as truly providential, and the happiest providence, withal, that has ever befallen our life. All our subsequent study and reflection have more and more convinced us that Dr. Croswell and the church of the Advent were just what we wanted, and just what thousands of Congregationalists are now wanting, in order to rescue them from the perils into which they are floating. There is no telling, we almost tremble to think, whither we might have drifted and been blown, had not this blessed haven been thus opened, and we thus piloted into its bosom. Our condition of mind,—and we believe there are thousands now in a similar condition,—was evidently one that was only to be met by a true setting forth of the Church on her own peculiar basis and in her distinctive principles: any keeping of her peculiarities out of sight; any holding of them in abeyance; any assimilating of her to the religious bodies which have forsworn her communion, and whose life is spent in denouncing her worship and discipline; in short, any practical making of the difference between her and the sects to be merely one of taste, will not serve. For they who leave sectarianism to enter the Church commonly do so, because they have already had enough of the former, and suppose the latter to be something very different. And, if men of earnest minds, they can never think of making such a change on mere reasons of taste or convenience: it is with them a question of principle and conscience; and the same honesty, which forces them away from the system of their fathers, will also keep them away from any new system professing to build its claims and invitations on the ground of taste. In short, the strength of the Church in respect of the sects lies in her not being like them, nor dressing herself by them. And when she goes to shaping herself to their model, they justly think that this proceeds from a proselyting spirit: they therefore look upon her as uniting arrogance with impotence: and whereas, if she would be truly herself, they would not be slow to respect her, they now both hate and despise her, as trying to catch votes by seeming what she is not, thus substituting imitation for genuine life.

Ignorance and bigotry have been wont to speak of the church of the Advent as a sort of preparatory school for Rome. There was never any real ground for this; though it is unquestionably true, and need not be disguised, that some made that their jumping-off place, whose preparation and impulse Romeward had been gotten somewhere else; they having perhaps first gone there because they had heard it was Romish, and then left because they found it was not so. We have not the slightest doubt that Dr. Croswell was under God the means of keeping many back from Romanism, by showing them that there was something better than sectarianism out of Rome. And we are of nothing more fully persuaded, than that there are now in Boston a goodly number who will unite with us in heartfelt gratitude to the Providence which set Dr. Croswell in their way, as if on purpose to work their deliverance from the hallucination that was carrying them they knew not whither; men whose hearts are now as true and firm to the Church as the earth is to her orbit, but who were withheld from plunging off into the abyssesses of Romanism or something worse, by the fact of such a harbor and resting-place standing open and inviting them to enter and set up their rest. For with minds fretted and perturbed with the evils of one extreme, it often happens that they seek relief by rushing headlong into the opposite extreme; "rather than bear the ills they have, they fly to others that they know not of;" they hazard the worst of the untried and unknown, rather than dwell in the region of that which they have tried and grown sick of, and which has filled them with disgust and aversion.

At the beginning of this article, we felt tolerably certain of being able to finish it at one pull. But, somehow, the subject has kept rolling up bigger and bigger, until it has far outgrown the limits of our present space. We are therefore obliged to chop off in the midst, and reserve the rest till next week.

Music and Charity.—In behalf of the Rev. Edwin R. T. Cook and his noble enterprise of a free church in Bleecker street, we hope that all who may see this will be careful to read and remember the notice, which occurs in another column, of a Soiree Musicale, to be given by the distinguished *Cantatrice*, Miss Bostwick, at Niblo's Saloon, on the evening of Saturday the 21st inst. It will be seen that this gifted and benevolent lady volunteers her skill and services in aid of the fund for building a church, the sittings of which are to be owned entirely and exclusively by the Head of the Church, to be lent by Him to those who will have so much mercy on themselves as to use them. They who have the heart either to hear good music or to help a good cause, will do themselves a benefit by duly heeding this opportunity. We need but add that the true Orpheus for these our days, is that man or that woman who sings trees and stones into chapels and churches.

Swords' Pocket Almanack and Church Register for 1854 made its appearance in due course and season, and ought to have been noticed by us last week. So far as we have been able to look, it is everything that can be wished in an article of the kind. Besides a full and accurate marking of the time, solar, lunar, and ecclesiastical, it contains all the statistics that an American Churchman, as such, would ordinarily have occasion to use. In addition to this, it has in full the Constitution and Canons of the Church, including the Canons passed by the last General Convention, the whole being furnished with an index. With all the statutes and statistics of the Church thus made ready for the pocket, it will be strange if any Churchman should be much troubled to find his way.

Through some unlucky oversight, we were totally unable to give our H. D. E.'s first paper last week, according to promise. Which will explain the reason of our presenting a double portion from him this week; a thing which we have no fear that our readers will regret. And as the first article is partly introductory, and as such occupied with a statement of the writer's principles, and a general marking out of his course, the difference of time will not affect its interest much.

THOUGHTS ON CURRENT EVENTS.

In transferring this series of reflections, from the columns of the late *Register*, to those of *The Churchman*, we meet with a new body of readers, who may not exactly understand what is the scope and design of our articles. The idea is to observe the progress of events, ecclesiastical, political, and social, and selecting those occurrences which appear the most interesting or the most like, to be fruitful in instruction, to offer a few remarks upon each. Some of our new readers may perhaps desire to know upon what general views we design to act in the performance of the task which we have undertaken. The general answer to them, is upon the principles of the Church. Meeting us in the columns of *The Churchman*, they could expect no less. We are devoted to Church principles, and moreover we belong to the class of progressive Churchmen. We are not, however, progressing towards Rome, or towards Geneva, or towards Germany, or towards New England. Nor are we at all infected with the modern fancy of a development of the faith. We hold fast by the *Prayer Book*, just as it is, desiring no change in its doctrines, and deprecating all change in it, lest its doctrinal basis might be indirectly affected. The progress which we desire to see is twofold, a progress of Church principles in the hearts of men, and a progress of the Church in bringing the children of strangers within her fold. The first of these we consider to be immeasurably the more important, and without it we should attach very little importance to the second.

Church principles and their progress we consider to be the first interests of humanity; and that not merely as being the means of securing the highest of all interests in the other world, but as connected with the temporal welfare of mankind. The second great interest of humanity we hold to be bound up in the maintenance and advancement of constitutional government. By which phrase we understand such a government as rests on and is governed by constitutions and laws which are binding as well upon the governers as the governed. To the perfection of such governments it is necessary, that the holders of power should be so checked, by the division and balance of power, and by the existence of a public opinion of the enlightened classes, that "complaints should be freely heard, deeply considered, and speedily reformed." Such governments are as far removed from the tyranny of the many, as from that of the few. Kossuth and Mazzini are as little likely to advance it, as the House of Lorraine, which it is their ignorant pleasure to abuse, or the House of Hapsburg. Gavazzi is as little its friend as Pius IX.

When we come to think of the peculiar interests of the United States, we regard as inconceivably the most important, union among ourselves, and peace with foreign nations. There may be occasions on which it may be necessary to exchange peace for war. Still peace is always a good in itself, and war never anything better than an enormous, although sometimes a necessary evil. On these two greatest interests of union and peace hang the great interests of progress, religious, moral, political, and material, within our present geographical boundaries. For these we value them as well as for themselves. Of course we are no worshippers of "manifest destiny," and are much more interested in maintaining, by wise regulations, a rational freedom where it exists, than in extending its area.

We are disposed to leave that extension in the hands of Providence, and do not desire to see the American nation, or any portion of it, engage in the work, without very manifest tokens of His will. These we do not see in schemes of personal aggrandizement, or in those which seek to foment discontents among the subjects of foreign powers for the purpose of extending the territorial limits of the nation. These opinions may occasion us to be set down among the "Old Fogies." If nothing more is meant than that we are old and have not adopted the popular morals of the age, we shall not much object, but we disclaim belonging to that combination which is so called. We repudiate all connection with any political party. In fact, we do not believe that there exists in the United States anything worthy of the name. The various combinations which claim it we hold, without exception, to be miserable factions, held together by no other bond of cohesion, than the attraction of a common interest. It is of the essence of a political party, that it should have political principles. None of our American parties have any distinctive principle which they are not ready to sacrifice for a few votes, although some of them have crotchets to which they have reduced the expression of their interests.

This state of things constitutes the great danger of the country. This we do not believe to be in the direction of slavery, or of abolition, because the importance of the union to the interests of both North and South will always serve as a check on the factions which agitate those subjects. The real danger consists in the predominance of a foreign influence; not the influence of foreign nations, but of individuals of foreign birth living among us, and professing to be naturalized citizens. These men have not adopted American ideas or American interests. They only desire to be American citizens, in order that they may use the power and influence belonging to their new position for the promotion of what they regard the welfare of their native countries, or as a means of obtaining vengeance on those by whom they suppose themselves or their *nationalities*, to use one of their favorite phrases, to have been injured. These men hold the balance between the several factions among which the American people is divided, and therefore all are running the race of servility to secure their votes. It is impossible to look at all at matters connected with our internal politics, without discovering that the foreign vote is the leading idea in the minds of all our public men.

It is perhaps fortunate for us that these foreigners are of two classes, whose principles and interests are both diverse the one from the other. One body is Irish by nation, and Romanist by religion. It looks to Archbishop Hughes as its leader. The other is for the most part German by nation, and infidel in what, for want of a better phrase, we must call its religious character. It is ruled from the other side of the Atlantic by Kossuth and Mazzini, and perhaps under them by Father Gavazzi. We confess that with all our dislike of Romanism, we regard the last mentioned of these two classes as being the most dangerous both politically and religiously.

The recent attack on Monseigneur Bedini at Cincinnati, was the work of these men actuated by a personal dislike of the man, and had no connection with his religious opinions otherwise than as they may have influenced his political actions. It is this same combination which is erecting an *imperium in imperio* in the shape of a society organized in the United States for the revolutionizing of Europe. The class of Irishmen, who are not, or not sincerely Romanist, like Mitchell and Meagher, sympathize more with these Germans and Italians than with the followers of Archbisop Hughes, and are actually imitating their proceedings. The best hope which we can discover of getting America for the Americans, seems to us to lie in the opposition between these two divisions of "the foreign vote," which renders it difficult to purchase one party without giving offense to the other. We regard Archbishop Hughes and his followers as having rendered a very important service to this country by checking the Kossuth mania. One of the advantages of the fact is, perhaps, that there is an end of all union between the Irish and the Germans in the United States.

But although the German faction be in our judgment the more dangerous, we fear that it is also the more popular of the two. The Irish faction has in it a religious element, against which all the religious feeling of the country, except that of the Roman Catholic Church, is arrayed. Combined with the religious feeling of the country there is a large amount of fanaticism. This is more disposed to combine with the infidelity and mere democracy of the Germans, than with the democracy of the Irish combined with Romanism, an element, by the way, with which it does not very well amalgamate. It was this fanaticism which broke up the party calling itself native American, by breaking out into violence against the Romanists as such. Nothing has ever happened in the United States of half so much advantage to that wily religious party. It is not impossible that the extraordinary manner in which Dr. Bedini has been paraded about the country, in which, except as a private traveler, he has no business outside of the Romish churches, may have been intended to excite similar feelings in the hope of similar results.

The street-preachers in New York, and those who attacked the Mayor of that city and Archbishop Hughes so violently in their behalf, were unwittingly playing into the hands of Rome. Archbishop Hughes knows this well, and was ready to take advantage of it. His rescript, or whatever else it may be called, was well adapted to its purpose. Formed on the model of the speeches of O'Connell and of Shakespeare's Mark Antony, it seemed to preach peace while it insinuated war. It could not fail to irritate the fanatics whom it accused most unjustly of a formal conspiracy against Romanism, while it at least rendered the minds of the Irish more sensitive to anything that might look like an insult or an injury.

There is just now a dearth of ecclesiastical events. One which casts its shadow before is a pleasing proof of the disposition of the present British Ministry to do right in Church matters, at least in the Colonies. But we have just learned that there is some talk of a dissolution of the Cabinet. Lord Palmerston has resigned, why, we know not. His personal absence from the Cabinet would not cause us much regret; but if it led to a return of Lord Derby, which we think very unlikely, or to the formation of a mere Whig Cabinet under Lord John Russell, it would be a blow to the Church.

H. D. E.

Baltimore, Dec. 31, 1853.

The readers of *The Churchman* have learned, from the last number, that the Archbishop of Armagh has withdrawn his patronage and his name as visitor from the College of St. Columba. The assigned reason is, that Mr. Williams, who is at the head of the educational department of the institution, has signed the protest against the proceedings of Bishop Gobat in Palestine. This is another most important event growing out of this ill-advised protest. Before the commencement of our connection with *The Churchman*, we took an opportunity, in another periodical, to express our opinion both of the inexpediency, and indeed impropriety, of the protest, and of the bad faith and impolicy of Bishop Gobat's course. Our disapprobation of the conduct of this prelate is not a little strengthened by finding that it is shared by Mr. Williams. That gentleman was the chaplain of Bishop Alexander, the first Anglican Bishop at Jerusalem. He therefore possesses a personal and local knowledge of the matters connected with the question, which very few persons can enjoy. Moreover, he is not understood to sympathize with any extreme school or party in the Church. His opinions are, therefore, entitled to great weight. They are, moreover, very much reinforced, in our judgment, by the concurrence of Bishop Southgate, who has had valuable experience under similar circumstances, and who has not only signed the protest, but announced the fact through the medium of a London paper.

But notwithstanding all this, we must lament the course which the Archbishop of Armagh has thought it right to pursue. The college is one in which we have always felt a deep interest. It was founded for the purpose of educating a body of clergy who should be able to preach in the Irish language. The feelings of Archbishop Beresford himself towards it, may be collected from the fact, that he has been its benefactor to the extent of £7000 sterling. That he should disconnect himself from an institution to which he was bound by such strong ties, both private and public, and that on a question about which the opportunities of Mr. Williams to form a correct opinion were so much better than his own, indicates a state of feeling which surprises us. Such a course could not have been anticipated either from his personal character, or his position with respect to ecclesiastical schools or parties. He must have been acted upon by some powerful influence. At all events, the indirect consequences of the protest have been sufficiently disastrous. It has led to the approbation of the course of Bishop Gobat by the heads of the English and Irish Churches. The breach between the Greek and Anglican communions has thus been widened, and now we have the additional calamity of no small discredit thrown upon the college to which men were looking for a supply of Irish-speaking clergymen.

The most important matter indirectly affecting the Church, which is now under discussion in England, is University Reform. It is not, at this distance, easy to understand all the bearings of so complicated a subject; and one too which relates to institutions of the practical working of which we have such slender knowledge. The controversy seems to be chiefly about Oxford. The commissioners appointed by the Crown to enquire into the state of that University, have recommended very extensive changes in almost everything connected with its operations.

One of these is the exchange, to a great, extent of the lectorial system of instruction, or that by way of examination, for the professorial, or that by lecture. Another is the transfer of a large amount of authority from the Convocation, composed of all the masters and doctors who have taken their degrees at Oxford, to the body of professors. A third is the admission to the privileges of the University of young men not resident in or connected with any college or hall, but merely resident in the town. The effect of these measures would be to transform Oxford from an University on the English plan to one on the German model. Of course, such measures are unwelcome to all classes connected with the University. We can scarcely imagine that, while Mr. Gladstone is in the administration, they will be forced upon her. But there are other suggested changes, which have led to great differences of opinion within her own pale.

One of these relates rather to the Colleges, than to the constitution of the University itself. It happens, that in a majority of cases the benefactors of the Colleges have appropriated the fellowships which they founded, either to their own relations, or to persons born in particular localities, or to persons educated in particular schools. It is proposed to throw these fellowships open to a free competition of all the students in the University; because it is said that the restrictions are injurious to the public, by giving the fellowships to inferior men, instead of those of a higher grade of ability, who would get them on an open competition; but who are not possessed of the accidental qualifications required by the wills of the founders. It is said, moreover, that the descendents of the founders, generally collateral, have now become so remote that the founders cannot be supposed to take much interest in them. It is added, that in the present state of society a man's connection with the place of his birth is so slight, that the fact of birth within the prescribed locality is very slender evidence, that the individual belongs to the class which the founder designed to benefit. We do not know that any parallel argument has been discovered against the continuance of those restrictions which confine the competition for fellowships to men educated at particular schools, for the benefit of which the fellowships were intended.

To the argument derived from the advantage to the public of the superior ability of the men who would win the fellowships at an open competition, two answers have been given. One is that in fact all the first rate young men educated in the University, who desire fellowships, get them. The other, by Mr. Beresford Hope, is that the restrictions are serviceable to the public, by furnishing safe fields of competition for second rate men. They are thus encouraged to exert themselves to the uttermost, while they would not have been willing to enter into an open competition, which they would feel was for them hopeless. A better class of candidates for secondary positions in the learned professions is thus provided, as Mr. Hope thinks, than could be otherwise obtained.

But while there may be a wide difference of opinion, as to the question of expediency, it seems clear, at least to Americans, that the Parliament has no right to make such a change. The Supreme Court of the United States would undoubtedly hold that the kinsmen of the founders, the natives of the preferred localities, and the pupils of the preferred schools, have vested rights founded on contracts, which under our Constitution could not be affected by any legislative act. Under the British Constitution, the omnipotence of Parliament may affect the legal question, but the moral one must be the same in both countries.

Another proposed change is in that which is practically the government of the University. The formal government is in the Convocation, which is composed of all the masters and doctors who have preserved a nominal connection with the University by paying certain fees, to keep their names on the boards of their respective colleges. But this body cannot originate anything. It can only accept or reject, not amend the proposal submitted to it by what is called the Hebdomadal Board. This is composed of the Heads of Houses and Proctors. The latter, who are only two in number, are the only members of the Board who have practically anything to do with education. The government commissioners propose to transfer this power in substance to the professors. The Hebdomadal Board itself suggests, that a few additional members shall be added to its composition, and that its powers be left as they are. The Tutorial association suggests the appointment of a new Board, composed of Heads of Houses, Professors, and Tutors, in equal proportions. It is not probable that the administration, which has announced its intention of making some changes during the approaching session of Parliament, will acquiesce in the somewhat selfish suggestion of the Hebdomadal Board, and it is to be hoped that they will not press the scheme of the commissioners, which would transfer power from one body not connected with education to another, unless other very extensive changes were made in the educational system. At present the Professors have nothing to do with the education of the undergraduates. They either hold mere sinecures, or deliver lectures, which as a general rule the undergraduates do not attend. There is no doubt, that in this and in many other things there is need for extensive reform. Nor can it be doubted that it would be best for the University to reform itself. But this is hopeless, unless the initiative be taken from the Heads of Houses, and given to men younger in years, and more practically experienced in the work of education. A short act of Parliament, which should constitute a new Hebdomadal Board upon sounder principles, and should extend the powers of the Board and the Convocation, so that they might effectually reform the University, seems to be what the emergency requires.

There is also a curious controversy on education going on in Scotland. The famous system of parish schools in that country, which was once thought the best system of general education in the world, is now perceived to be inadequate to its object. The question is, what shall be put in its place? It is itself entirely under the control of the established Presbyterian Communion. But Presbyterianism has no longer exclusive possession of Scotland, and it is itself, moreover, broken into sects, whose hostility to each other is the more bitter, that the grounds of their separation are either very trifling or altogether unintelligible. Since its last great secession of the Free Kirk, the Establishment does not include within its pale more than one-half, if so many, of the Presbyterians in Scotland, and not more than one-third of the whole population. The members of that body, however, insist that there shall be a mere extension of the old system, and that their dominion over the schools shall be continued. The other Presbyterian sects repudiate this claim as founded in an establishment to which they think the possessors not entitled. They require, however, that all the schools shall be strictly Presbyterian, and managed by committees chosen by one from among all the Presbyterian sects. The Church it is thought will be obliged to demand the Irish plan, by which the public schools give merely secular instruction, while opportunities of imparting religious knowledge are allowed to each sect or Church, so far as relates to the children of its members.

H. D. E.

Baltimore, Jan. 7, 1854.

Newspaper Composition.—This is a distinct and difficult art. Its principles must be somewhat carefully studied by those who would succeed in it. The disregard of these principles is the cause of the prosiness which characterizes so much of our newspaper literature. The newspaper is not a thing to be studied—scarcely on to be read. It is to be *glanced over*. The articles, then, must be so written as to attract and hold attention. Processes of thought and reasoning are to be shut out; results only are to appear. Argument is to be suggested, rather than stated. Usually one point is enough for an article. Some single nail should be struck fair upon the head, and then left at once. Introductions are a nuisance. Inferences are always skipped. The sentences should be short. Every word should leap with life. Condensation should be extreme. Subordinate thoughts should be thrown away. The object is not to treat a subject in full, but to produce a certain effect. All that is not necessary to the effect should be discarded. He who has the nerve to do this, with a soul that fires with a great thought, and the manliness to utter it freely, may wield a power with the pen which no sceptre can rival.

The tendencies in professional life are to deterioration of style. The constant didactism of the pulpit often degenerates into diffuseness. The reiteration of points at the bar, and the precision of legal style, tend to produce dryness and repetition. In no way can the professional man more effectively make his words instinct with life and power, than by weekly practice in the columns of a newspaper.—*Examiner.*

THE CHURCH AT HOME.

Connecticut.—It is with unfeigned regret, that we copy from the *Calendar*, the following announcement of the decease of a venerable father of the Church:

We learn that the Rev. Daniel Burhans, D. D., departed this life, at Poughkeepsie, N. Y., on the 30th ultimo. His obsequies were attended at Newtown, Ct., on Tuesday the 3d inst. He had arrived at the venerable age of 90 years. For more than thirty years, he was rector of Trinity church, Newtown, and when in his prime, had few or no equals in talents and influence. At the time of his death, he was the eldest minister of the Church, belonging to the Diocese of Connecticut.

Western New York.—St. James' church, Batavia, was re-opened on Christmas Day, after having been greatly enlarged and beautified. It now equals in size and beauty any church in that part of the country. The termination of the Rev. Dr. Bolles' connection with the parish occasioned profound regret not only to the people of his charge, but also to the whole community.

Pennsylvania.—To console us for the decease of our old friends, *The Register* and *The Evangelical Catholic*, with whom we parted last week, our still more ancient fellow traveller in the walks of journalism, *The Banner of the Cross*, starts up from a long slumber, and breaks in upon us with all the freshness and energy of renewed life, and promises to run a more prosperous career than ever. We extended our best wishes and heartiest encouragement to the prospectus of its revival, and are now rejoiced to learn that the support it has found on all sides places the undertaking upon a safe basis as a business transaction, though it starts without other capital. The introductory with which our brethren of the *Banner* greet us, is over long for our columns, and we must content ourselves with one or two extracts therefrom. We shall henceforth look for its genial and welcome face among our weekly visitants, and shall be in no small measure disappointed if it fail us.

. . . . . Our brethren of the Clergy, we are assured, require a Paper entirely devoted to Church purposes, which while it aids them in giving their people correct information of what is doing in the Church, and helps them to set forth her true principles, shall not disturb their peace with personal controversies, or the war of theological strife—which shall "follow after the things which make for peace, and things wherewith one may edify another."

The Members of the Church desire a Paper, which may be a cheerful visitant to their family firesides, giving light to them that are in the house, not filled with long and prosy articles on abstruse questions, but of a plain, practical character, such as may furnish to each in their circle, even the little ones, "their portion of meat in due season." They desire a Paper which they may not be ashamed to open upon a Sunday evening, when they gather to close, in peace and joy, that day of hallowed rest. In the words of one among them, they wish a Paper which shall employ its weekly opportunities "to stir them up again to faith and good works, and to lighten and brighten their onward and upward path through this beautiful world, to one more beautiful and glorious still."

Whether we shall fulfil these expectations, which are our own strong desires, Time alone can tell. His grace, which alone enables us to think those things that are good, can only empower us, as we humbly trust it will, to bring the same to good effect.

We learn from the *Banner* that St. James' church, Philadelphia, has been greatly altered and improved both in outward appearance and interior arrangements:

A handsome porch and suitable railing, with well-chosen coloring gives to the outside as great effect as the original edifice would admit of. A chancel, with an effective arch, lit up by an appropriate window, with proper furniture, including a rich and most beautiful altar-cloth, give to the east end a church-like appearance. The beautiful pulpit and desk are placed on either side of the chancel arch in the body of the church. The organ, a fine new one, has been removed from the west end, leaving the window clear, and placed in the end of the north gallery next the chancel. The whole interior has been painted with appropriate colors, the ceiling being particularly well done.

At a meeting of the Standing Committee of the Diocese, held January 3d, 1854, the papers of Mr. Gideon J. Burton, A. B., applying to be recommended for admission as a Candidate for Holy Orders, were presented and read. Testimonials were signed on behalf of Mr. Alfred M. Abel, recommending his admission as a Candidate for Holy Orders; on behalf of Mr. John Kepple Helmuth, for admission to the Holy Order of Deacons, and in favor of the Rev. A. J. Henderson for admission to the Holy Order of Priests.

At a special ordination by the Bishop of Pennsylvania, held at the church of St. James the Less, Philadelphia county, on the Feast of Epiphany, John Kepple Helmuth, A. B., a teacher in the Hall of St. James the Less, was admitted to the Order of Deacons; and the Rev. A. J. Henderson, deacon, Missionary at the church of the Crucifixion, Philadelphia, to the Priesthood. The Candidate for the Diaconate was presented by the Rev. Anthony Ten Broeck, rector of the parish; and the Candidate for the Priesthood by the Rev. Samuel A. Clark, rector of the church of the Advent, Philadelphia. Morning Prayer, to the end of the Psalter, was said by the Rev. Mr. Clark, and the remainder by the Rev. Mr. Ten Broeck. The exhortation was by the Bishop, who also administered the Holy Communion, assisted by the Rector of the Parish. The above-named Presbyters joined in the laying on of hands. The Rev. John Rodney, of St. Luke's church, Germantown, and the Rev. B. Wistar Morris, of St. David's church, Manayunk, were present.

The Rev. Mr. Suddards has closed his editorial connection with the *Episcopal Recorder*, resigning voluntarily the trust which he has discharged with satisfaction to the friends of that Journal, for a period of sixteen years. Although not in all things agreeing with our brother, let us trust we have differed as brethren, and that he will accept, with our acknowledgements of the ability and manliness that have marked his editorial labors, our heartiest wishes for his prosperity and happiness in that sweet pastoral retirement which has attracted him from the public duties and position of a journalist. The *Recorder* will hereafter be edited under the immediate direction of the proprietors, without any change of its general policy.

Ohio.—Bishop McIlvaine has recently made a visitation of several parishes in his diocese.

On Sunday, Nov. 27, in Sandusky City, he elevated to the holy order of Priests, the Rev. Mark Richard Jukes, the Rev. C. S. Doolittell, the Rev. D. C. Maybin, and the Rev. Daniel Risser.

A new parish has been formed in Hillsborough.

The Bishop has issued an order to his clergy for the public reading to their congregation of the sentence of deposition, pronounced by the late General Convention, on Dr. L. S. Ives, late bishop of North Carolina.

Wisconsin.—The following is extracted from the *Banner of the Cross*, which gives a copy of the letter alluded to. It is from one formerly connected with the Institution, when under the charge of the Rev. Mr. Breck, and enclosed $125 for the maintenance of some student having no scholarship. The same amount is promised annually.

Nashotah.—The annual term of this Institution opened on the 20th of September last, with fifteen candidates for Holy Orders, and thirteen young men preparing to become candidates, making twenty-eight young men in all, preparing for the Holy Ministry. Nashotah has no other means to support these students than the alms and offerings of the Church. Her wants are many, and the chief want is that of the means to continue from week to week. This need at the present is of the most pressing character. Six of the young men are still unprovided with scholarships. A seventh would have been but for the following time by letter lately received by the President.

Kentucky.—On the 17th ult., the new and beautiful church of St. John's, Versailles, Woodford county, was opened with religious services—its consecration being prevented by the severe sickness of Bishop Smith. The services were performed by the Rev. Messrs. Venable and Norton, and an able and appropriate sermon preached by the Rev. Mr. Craik. This church was erected under peculiar and interesting circumstances, at a cost of $3,000, and is free from debt. It starts under surest prospects of permanency and success, and is the first fruits of the free missionary labors of the neighboring clergy.

Mississippi.—Bishop Green held an ordination in St. Andrew's church, Jackson, on Thursday the 14th ult. The Rev. John Philson was raised to the Holy Order of Priests, and Messrs. James Philson and F. W. Damos were ordained Deacons. The sermon on the occasion was preached by the Rev. A. D. Corbyn, rector of St. Andrew's College. A convocation was held by the Bishop at Canton, commencing on the 8th ult., on which day he consecrated Grace church, recently erected in Canton.

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Inter-Communion.—We are happy to lay before our readers the following letters, which have been received by the presiding Bishop from the Archbishop of Canterbury, and the Bishop of London.—*Calendar*.

Lambeth, Dec. 9. 1853.

Right Rev. Brother: As President of the Society in this country for the Propagation of the Gospel in Foreign Parts, I am entrusted with a duty which it affords me no ordinary satisfaction to discharge. I have been requested to convey to you, as presiding Bishop of the Protestant Episcopal Church in the United States, the warmest thanks of the Society for the cordial reception given to its recent Deputation to the Board of Missions.

The kindness with which the members of the Deputation were welcomed; the hospitalities to which they were every where invited; the striking public testimonials of esteem and regard which they received, together with the strong terms of gratitude in which, on all occasions, the services of our Society to your Church in former times were spontaneously and generously acknowledged; have made a deep impression not only upon your visitors themselves, but on our Church at large.

The beneficial influence which the intercourse of your Board of Missions with our Society during the last two years, has exerted in both countries, encourages the hope, that the rapidly increasing facilities of communication between the two Churches and the two nations, by enabling each to appreciate the sentiments and characters of the other, will strengthen more and more the bonds of mutual friendship and respect which now unite them. And I fervently pray that Almighty God may bless your efforts as well as ours, for the advancement of Christian truth; that His way may be known upon earth, His saving health unto all nations.

I have honor to be, Right Rev. Brother, with much esteem, your affectionate and faithful friend,

J. B. Cantuar.

Rt. Rev. Bishop Brownell.

London, Dec. 5, 1853.

Right Rev. and Dear Sir: I desire to offer my cordial thanks to you, and through you to your Right Reverend Brethren, for the kind and hearty welcome given to my friend and Archdeacon, the Rev. John Sinclair, on the occasion of his late visit to the United States, as one of a Deputation from the venerable Society for the Propagation of the Gospel, to the General Convention of the Episcopal Church in America.

I have heard, with the liveliest pleasure, his report of the present flourishing condition of that Church, as compared with what it was in the days of my Predecessors, when a few Presbyters thinly scattered over a wide expanse of territory, were superintended (if superintendence it could be called) by the Bishops of London, at a distance of many thousand miles; while at the present time, the Church in America has thirty Bishops, and eighteen hundred Clergymen, and is continually shooting out fresh branches, to protect with their shadow, and to nourish with their fruit, the growing population of that vast Republic.

That it may please the Divine Head of the Church to bless its increase, to the diffusion of pure religion, and to the extension of His Kingdom upon earth is the humble and earnest prayer of the great body of English Churchmen, and of him who subscribes himself, in all sincerity, your affectionate Servant, and Brother in Christ,

C. J. London.

The Rt. Rev. the Bishop of Connecticut.

P. S. Allow me to add, that in case any of your Right Reverend Brethren, on his way to any diocese on the shores of the Pacific, Oregon for instance, or California, should be able conveniently to visit Pitcairn's Island, I should esteem it a great kindness, if he would act as my commissary, in the temporal discharge of Episcopal functions for the benefit of the poor Islanders.

THE CHURCH ABROAD.

England.—Advent Season brought a very large increase to the ministry of the English Church, and if these additions are to be taken as evidence of its prosperity, our Anglican brethren have great cause for gratitude and hope. It is only one among the many recent indications of vigorous life and activity that pervades the Mother Church. But it is most remarkable, perhaps, when viewed in connection with the depressed and starving condition of the clergy, of which such loud and bitter complaints are ceaselessly made. Surely it is with no worldly or selfish views that such members are seeking a service whose present reward is but self-sacrifice and folly. The ministry of our branch of the Church presents quite as few worldly attractions: would that we might say, with truth, it is as fearfessly, earnestly, and zealously sought. Ordinations were held in many of the English Dioceses on the 18th ult., and we have been at pains to compute the number of those ordained:

By the Archbishop of York	Deacons 11	Priests 12
By the Bishop of London	" 21	" 20
By the Bishop of Chichester	" 14	" 5
By the Bishop of Durham	" 2	" 15
By the Bishop of Gloucester and Bristol	" 7	" 11
By the Bisop of Hereford	" 7	" 5
By the Bishop of Litchfield	" 18	" 22
By the Bishop of Lincoln	" 4	" 3
By the Bishop of Manchester	" 8	" 11
By the Bishop of Oxford	" 41	" 25
By the same on Letters Dimissory from the Bishop of Bath & Wells	" 8	" 8
By the Bishop of Peterborough	" 9	" 10
By the Bishop of Ripon	" 9	" 10
By the Bishop of Rochester	" 9	" 8
By the Bishop of Salisbury	" 12	" 12
By the Bishop of St. Asaph	" 1	" 4
By the Bishop of Winchester	" 9	" 9
	190	190

Total, 380.

It will be gratifying to the friends of the Rev. Mr. Maurice, to learn from the following in what estimation he is held out of King's College, and in relations of another and more endearing character:

A rumor having spread that the Rev. Mr. Maurice had offered his resignation to the benchers of Lincoln's-inn, an address to Mr. Maurice was drawn up, as from members of the society and members of the congregation of Lincoln's-inn Chapel, to express their sympathy with him under the circumstances connected with his dismissal from King's College, and their hope that he might continue his ministrations amongst them. This address was in course of being numerously signed, when the further circulation of it was stopped in deference to what is understood to have been the feeling of the benchers, that the continuance of Mr. Maurice's connection with Lincoln's-inn is a sufficient evidence of the satisfaction of the society with his labors. The thronged attendance in the chapel at the same time shows the sense of their value which the public entertain. —*Spectator*.

A person signing himself "Less than the Least," has sent the munificent sum of £5,000 to the fund for propagating the Gospel in China.

To supply the professorship, lately vacated by the Rev. F. D. Maurice, the Council of King's College, London, has appointed the Rev. A. M'Caul, D.D., to the chair of Ecclesiastical History, in addition to that of Hebrew and the Old Testament, which he has hitherto held. A lecterer is to be immediately appointed to relieve Dr. M'Caul, by instructing the junior classes in Hebrew. Mr. George Webbe Dasent, of Magdalene Hall, Oxford, Doctor of Civil Law, has been elected to the chair of English Literature and Modern History.

The Rev. Henry Caswall has arrived in England.

The following address to the Bishop of Exeter was unanimously adopted by the clergy of the deanery of Tavistock, at a late chapter meeting, on the subject of the Anglo-Jerusalem Bishopric:

To the Rt. Rev. the Lord Bishop of Exeter:

We, the undersigned, clergy of the deanery of Tavistock, regarding with deep regret the disputes now existing in the Church of England with respect to the Jerusalem bishopric, desire to express our deliberate conviction that, so long as the Church of England is not constitutionally consulted, and allowed to express her voice on matters relating to herself, no sound foundation can be laid either for missions to the Jews in the East, or for any future union between separated branches of the universal Church.

[Here follow the signatures.]

At a recent meeting of the Society for Promoting Christian Knowledge, the following resolution was adopted:

That the suggestions made by the Joint Committee, consisting of a committee appointed by the American Board of Missions and the deputation sent out by the Society for the Propagation of the Gospel, with respect to the state of the Oriental Churches, and the best manner of acting towards them, on the part of the Churches of England and America, be referred to the Standing Committee for consideration.

A new church at Moor-Allerton, New Leeds, has been recently consecrated by the Bishop of Ripon.

The restoration of Carlisle Cathedral is proceeding rapidly, and on an extensive scale. A rude painting has been discovered by the workmen in the south transcept. The figures are very indistinct and the subject of the picture quite unintelligible.

Two new churches are in the course of erection at Bayswater.

The *Record* states as on good authority, that as soon as the Bishop of London was apprised of a Mr. Godfrey's intention to deliver a lecture on "the Theology of Table-Turning," &c., in Hanover-square Rooms, his lordship wrote to him in very strong terms, urging him to desist from his purpose, and also told him that he could not allow him to officiate in any church or chapel of his diocese.

A young Esquimaux named Katlihirua Kalliessa was publicly baptized at St. Martin's, Canterbury, on the 11th ult.

Ireland.—The Bishop of Derry and Raphoe has been installed in the Episcopal throne of the cathedral by the dean and chapter. The *Londonderry Journal* says:

"With much command of language and feeling, the bishop addressed the clergy, expressing his sense of the responsibilities of his holy office, and his earnest desire that in prayer they might labor for each other's welfare, and for the welfare of the Church. The bishop afterwards attended the annual examination of the deanery infant school, with which he expressed himself much pleased. He addressed the children most appropriately. His lordship is to leave, we understand, on Thursday."

The Bishop of Tuam gives us the third instance of silly persecution in the Episcopal crusade against the signers of the Gobat protest.

The *John Bull* is the authority for the following:

"The Rev. F. H. Nash has been refused permission, by the Bishop of Tuam, to officiate in the parish where he resides, during the temporary absence of the rector, it is supposed on the ground of his having signed the protest aginst the proceedings of Bishop Gobat."

Scotland.—The *Edinburgh Courant* states that a deputation of members of the Episcopal Church in Scotland has had an interview with the Lord Advocate, on the subject of the Government scheme of national education for Scotland, when they were assured that the interests of their Church would receive due consideration.

Nova Scotia.—An ordination was held by the Bishop of the diocese on Sunday, 18th ult., in St. Paul's church, Halifax. The Rev. Messrs. Griffith and Yewens were ordained priests, and Mr. Jarvis was admitted to the diaconate.

Italy.—The Vandois church at Turin was consecrated on the 18th ult., in the presence of a large concourse of people.

Australia.—A large meeting has been held in Hobart Town of the "Evangelical section of the Church of England," condemning the proceedings of the Bishop and the High-Church part of the Colony.

GLEANINGS FROM FOREIGN EXCHANGES.

A Scotchman in Disguise.—The following anecdote was told at a meeting in Edinburgh the other day, by Sir A. Alison, the historian:—

"Marshal Keith had the command of the Austrian army, which long combated the Turkish forces on the Danube, under the Grand Vizier, and after a long and bloody combat, the two Generals came to a conference together. The Grand Vizier came mounted on a camel with all the pomp of Eastern magnificence. The Scotch Marshal Keith, from the neighborhood of Turiff, in Aberdeenshire, at the head of the Austrian troops, had a long conference, and, after the conference, the Turkish Grand Vizier said to Marshal Keith that he would like to speak a few words in private to him in his tent, and he begged that no one should accompany him. Marshal Keith accordingly went in, and the moment they entered, and when the conference in the tent was closed, the Grand Vizier threw off his turban, tore off his beard, and running to Marshal Keith said, 'Ou, Johnnie, foo's a' wi' ye man.' And he then discovered that the Grand Vizier of Turkey was an old school companion of his own, who had disappeared thirty years before from a parish school near Methlie."

Dr. Pitcairn and the Kirk Elders.—The following anecdote is told of the celebrated Dr. Pitcairn, in whose days a jug of claret was not an unusual breakfast in Scotland:—

"Dr. Pitcairn seldom troubled the inside of the kirk, but every Sabbath morning his jug of claret was to be seen on its way from the tavern just as the more staid portion of the population were going to morning service. The kirk elders were at length scandalized, and, under the plea of preventing Sabbath-trading, used frequently to seize the Doctor's jug and confiscate his claret. Suspecting that the seizure was not altogether disinterested, the Doctor one Sabbath morning sent a strong dose of tartar-emetic at the bottom of his pewter. On that day, to the surprise of all men, Dr. Pitcairn was seen in church. His eyes were turned towards the elders' pew. The service was not advanced far ere one of the zealous opponents of Sabbath-trading slunk out of church, looking very pale. Soon another followed, and presently the elders' pew was empty, to the bewilderment of all but the contriver of the mischief. The latter slipped out of church quietly, and with exultation beheld his persecutors writhing in all the agonies of a painful puke."

White Sheep Skins for Door Mats.—Take two long-wooled sheep skins, and make up a strong lather of soap; the sign of proper strength is when the lather feels slippery between the fingers. When the lather is cold, wash the skins carefully in it, squeezing them between the hands so as to take all the dirt out of the wool. When this is accomplished, lift out the skins and wash them in cold water until all the soap is extracted. Have a vessel of clean cold water ready, to which some alum and salt (about half a pound), which have been dissolved in a small quantity of hot water, are added, and the skins left to steep all night. They are taken out in the morning, and hung over a pole to dry. When all the alum water has dripped off, they are spread out on a board to dry, and carefully stretched with the hand from time to time. Before they are thoroughly dry, a composition of two table-spoonsful of alum, and the same of saltpetre, are ground to powder, in a mortar or otherwise, and sprinkled carefully on the flesh side of each skin. They are then placed the one on the top of the other, leaving the wool outside, and hung upon a rack of salts, in a barn, shed, or dry airy place, for about three days, or until they are dry; they should be turned every day. After this they are taken down, and the flesh side scraped with a blunt knife, and each skin trimmed for a mat. The flesh side may then be rubbed over with pipeclay, beat with a switch, and will then be found supple, of a beautiful white color, and fit for a door-mat for a mechanic or prince.—*Home Journal*.

A Papier-Mache Village.—It appears that a Mr. Seymour—about to take up his abode in the land of nuggets—commissioned Messrs. Bielefield to construct a number of portable houses, mainly with that material which they have been so instrumental in rendering publicly useful, papier-mache! The paper village, when made, was temporarily set up in the grounds of the factory. It consisted of ten houses. One of these was a villa with nine rooms, each twelve feet high; another was a storehouse, eighty feet long, with a sitting-room, kitchen, and two bed-rooms attached; while the rest were small houses varying from two to six rooms each. The villa had a drawing-room and a dining-room, each with a bay window, a hall, several bed-rooms, two closets, and a kitchen. The chief material of all the houses is papier-mache, rendered waterproof by a patented process. It is not the simple papier-mache as ordinarily used, but contains an admixture of rags not reduced to pulp, which enables it to solidify as hard as a board. The walls are double, to ensure ventilation; and the partitions have a strength and durability which will put to shame the lath and plaster mockeries of too many of the London houses that Jack built. The roofs are nearly flat, just inclined sufficient to throw off the rain water. The flooring, with the joists attached, is made in large square pieces; and, like the walls and the ceilings, is so planned as to be transported with ease and rapidly set up. It was found on trial that one of the smaller houses could be pulled down and built up again in four hours. If, as is stated, this paper and rag building material can be advantageously used for barracks, and park-lodges, and shooting-boxes, and billiard-rooms, we see no reason why Australia should monopolize these paper houses.—*Household Words*.

A Dockyard Discovery.—Not very long ago, a person well known for his large and accurate knowledge of the sources of English history, found himself by accident in one of our great dockyards. In one part of the yard he noticed some preparations for a bonfire, and with the instinct of an antiquary when old papers are in peril, he ran off to the scene. "What are these bundles?" he inquired of the ready minister of destruction. "Nothing but rubbish," said the man. The very tie of the parcels told the antiquary that they were letters, and of old date. "Where do they come from?" he asks. "Oh, they have been lying here no one knows how long; we want the room, and we are going to burn them out of our way." The antiquary took up a bundle of the doomed papers—opened the first letter, and found that it was the original despatch announcing to the Government, with all its details, one of the most important events in the reign of Charles II. Commanding the dockyard men not to set fire to the pile until superior orders could arrive, the antiquary posted to London, repaired to the Admiralty, stated the fact, and saved the papers. When carefully examined they proved to be as interesting a series of State documents as any in our national archives.—*Athenæum*.

Perpetual Motion.—We have just been given to understand, has an artisan in very humble circumstances, residing in Ipswich that, after three years' labor, succeeded in constructing a model of a machine, 15 inches by 13, and 11½ deep, which is self-acting, after being put in motion by a screw. It is powerful enough to turn a grindstone against the power of one person who had an iron bar on the stone. It has kept in motion upwards of 36 hours, at the end of which time the speed was not diminished, and the constructor, whose name is Thomas Stannard, contends that the machine will keep in motion as long as the materials will last. The invention was offered to several firms in Ipswich, who declined taking it up, since which three persons belonging to one of the first firms of engineers in London have visited Ipswich and examined the machine, and have been induced to pay the inventor liberally, and have taken the machine and the inventor to London to prosecute inquiry.—*Ipswich Express*.

Popular Reading.—The librarian's report of the Manchester (England) Free Library, reveals the tendencies of the popular taste. Shakespeare, it appears, is the writer most in demand. His works, and books illustrating these works, having been issued three hundred and fifty-two several times within the year. The book next in popularity to Shakespeare is "The Arabian Nights," which in the year found two hundred and ninety-four readers. Scott and Defoe come next in rank. "Ivanhoe" was issued two hundred and forty-one times; "Robinson Crusoe" two hundred and thirty-nine times. The latter author seems to be a great favorite, all his principal stories being in great demand: "Moll Flanders" was issued two hundred and thirty-seven times, "Roxana" one hundred and eight, "Col. Jacque" one hundred and seventy, "Captain Singleton" one hundred and seven. Swift's "Gulliver" was read one hundred and twenty-three times; Smollett's "Roderick Random" eighty-two. Biography has been very much read. In the history of England Mr. Macaulay is the popular favorite. His History has been read by one hundred and twenty-four; the "Pictorial" by sixty; Lingard by forty-one; Hume by thirty-one persons. French history, especially of the Napoleonic time, has been in great demand. Two readers appear to have gone *through* Hume. Fourteen attacked Clarendon, but only three reached the seventh volume; the same number toiled through Lingard. Of the crowd who began with Alison, only one came in at the death. Books of travel, shipwreck and adventure have been asked for very often. Dana's "Two Years before the Mast" has had seventy-four readers; and Mr. Layard's "Nineveh" the same number.

* * *

"Stir up the Gift of God."—In the directions of the Apostle to Timothy throughout the Epistle there is little of a limited, temporary nature, but for the most part what is lasting and necessary. And the gift here spoken of is one which all men need, daily, and at all times, and none more than the Bishops of the Church, whose office is so difficult and so dangerous. And the right exercise of the gifts imparted at ordination is not confined to the Apostles. For if it were confined to them how could Christianity be a lasting Institution? To what end did our Lord promise to be with the Apostles "alway, even to the end of the world," if, on the death of the last surviving Apostle, He withdrew those gifts, which the sins and necessities of men perpetually require?

Let us remember that the denial of the continuance of spiritual gifts beyond the days of the Apostles is a part of that system of rationalism which refuses to believe whatever it cannot see, and which explains away the miracles of the Lord Himself. If there be difficulties connected with the transmission of spiritual gifts, there are also difficulties connected with demoniacal possession, difficulties connected with the Incarnation, the Sacraments, the Personality of the Holy Ghost. Each Mystery of the Faith is suggestive of grave doubts; but if the text of Revelation be insufficient to settle the question, nothing else will settle it. We shall have to give it up altogether. As believers in the doctrines of our Church, we are more nearly concerned with this question. For in the form of Consecration the officiating minister recites the words of Christ to his Apostles, applies them to the case of the Priest who is to be ordained, or the Bishop who is to be consecrated; and, to prevent misconstruction, expressly says, not that the *work* of a Bishop is "committed unto thee by the imposition of our hands," but "stir up the *grace* of God which is given thee by this impositon of our hands." Now, no man, who believes the promoters of our Reformation to have been men of piety and judgment, can suppose that they would have retained such words in the Prayer Book, believing them to be a remnant of superstition, which they were desirous, but unable, to get rid of. Such a supposition would deprive them of all title to our respect, and would lead us to consider them as persons who not only used words without meaning, but who provided for a succession of persons who should use words without meaning, and who would become triflers and equivocators in the House and in the presence of God, by pretending in the most solemn act of their lives, to receive what they did not believe could be given. But the dying testimony of these holy men assures us that their words are not "cunningly-devised fables," but sober, sound, yet most awful truth.—*Bishop* Medley's *Sermon*.

* * *

The Light of Other Days.—The life and adventures of the Cornish clergy during the eighteenth century would form a graphic volume of ecclesiastical lore. Afar off from the din of the noisy world, almost unconscious of the bagdewords, High Church and Low Church, they dwelt in their quaint gray vicarages by the churchyard wall, the saddened and unsympathizing witnesses of those wild fierce usages of the west, which they were utterly powerless to control. The glebe whereon I write has been the scene of many an unavailing contest in the cause of morality between the clergyman and his flock. One aged parishioner recalls and relates the run, that is the rescue, of a cargo of kegs underneath the benches and in the tower stairs of the church. "We bribed Tom Hockaday, the sexton," so the legend ran, "and we had the goods safe in the seats by Saturday night. The parson did wonder at the large congregation, for divers of them were not regular church-goers at other times, and if he had known what was going on he could not have preached a more suitable discourse, for it was 'Be not drunk with wine, wherein is excess.' One of his best sermons; but there it did not touch us you see, for we never tasted anything but brandy or gin. Ah! he was a dear old man our parson, mild as milk, nothing ever put him out. Once I mind, in the middle of morning prayer there was a buzz down by the porch, and the folks began to get up and go out of church one by one. At last there was hardly three left. So the parson shut the book and took off his surplice, and he said to the clerk, 'There is surely something amiss.' And so there certainly was, for when we came out on the cliff there was a king's cutter in chase of our vessel, the *Black Prince*, close under the land, and there was our departed congregation looking on. Well, at last Whorwell, who commanded our trader, ran for the Gullkoch (where it was certain death for anything to follow him), and the revenue commander sheered away to save his ship. Then off went our hats, and we gave Whorwell three cheers. So, when there was a little peace, the parson said to us all, 'And now, my friends, let us return and proceed with divine service.' We did return; and it was surprising after all that bustle and uproar to hear how Parson Trenowth went on, just as if nothing had come to pass:—'Here beginneth the Second Lesson'."

But on another occasion, the equanimity and forbearance of the parson were sorely tried; he presided, as the custom was, at a parish feast, in cassock and bands, and had, with his white hair and venerable countenance, quite an apostolic aspect and mien. On a sudden, a busy whisper among the farmers at the lower end of the table attracted his notice, interspersed as it was by sundry nods and glances towards himself. At last, one bolder than the rest, addressed him, and said that they had a great wish to ask his reverence a question if he would kindly grant them a reply; it was on a religious subject that they had dispute, he said. The bland old man assured them of his readiness to yield them any information or answer in his power.

"But what was the point in debate?"

"Why, sir, we wished to be informed if there were not sins which God Almighty would never forgive?"

Surprised and somewhat shocked, he told them "that he trusted there were no transgressions, common to themselves, but if repented of and abjured, they might clearly hope to be forgiven." But, with a natural curiosity, he inquired what kind of iniquities they had discussed as too vile to look for pardon. "Why, sir," replied their spokesman, "we thought that if a man should find out where run goods was deposited and should inform the ganger, that such a villain was too bad for mercy."

How widely the doctrinal discussions of those days differed from our own! Let us not, however, suppose that all the clergy were as gentle and unobtrusive as old Parson Trenowth. A tale is told of an adjacent parish, situated also on the sea-shore, of far more stirring kind. It was full sea in the evening of an autumn day when a traveller arrived where the road ran along by a sandy beach just above high-water mark. The stranger, who was a native of some inland town and utterly unacquainted with Cornwall and its ways, had reached the brink of the tide just as a "landing" was coming off. It was a scene not only to instruct a townsman, but also to dazzle and surprise. At sea just beyond the billows, lay the vessel, well moored with anchors at stem and stern. Between the ship and the shore, boats laden to the gunwale passed to and fro. Crowds assembled on the beach to help the cargo ashore. On the one hand a boisterous group surrounded a keg with the head knocked in, for simplicity of access to the good Cognac, into which they dipped whatsoever vessel came first to hand; one man had filled his shoe. On the other side they fought and wrestled, cursed and swore. Horrified at what he saw, the stranger lost all self-command, and oblivious of personal danger, he began to shout, "What a horrible sight! Have you no shame? Is there no magistrate at hand? Cannot any justice of the peace be found in this fearful country?"

"No! thanks be to God," answered a hoarse, gruff voice, "none within eight miles."

"Well then!" screamed the stranger, "Is there no clergyman hereabout? Does no minister of the parish live among you on this coast?"

"Ay! to be sure there is," said the same deep voice.

"Well, how far off does he live? Where is he?"

"That's he, sir, yonder, with the lanthorn."

And sure enough there he stood, on a rock, and poured, with pastoral diligence, the light of other days on a busy congregation.—*Household Words*.

DIED,

At New Orleans, La., Oct. 19, 1853, Augustus Muhlenberg, infant son of J. A. & M. T. Mitchell.

At Granville, Washington county, N. Y., on the morning of the 28th of December, 1853, aged 3 years and 10 days, Annie Wendell, the only child of Samuel W. and Rebecca V. V. Berry, and the precious and greatly loved grandchild of Martin and Anna W. Lee.

Bright and beautiful, we hope though "Dead she yet liveth." Blessed be our Father in Heaven, "That of such is the Kingdom of Heaven."

In Ridgefield, Dec. 26th, 1853, Mary Eliza, wife of the Rev. D. H. Short, in the 40th year of her age.

"Precious in the sight of the Lord is the death of His Saints."

NOTICES.

Bishop Wainwright requests the company of his brethren of the Clergy on Monday evening the 16th instant, at 8 o'clock, at his residence, No. 10 Hubert street.

The Right Rev. Henry J. Whitehouse, D. D., Bishop of Illinois, will preach in St. John the Evangelist's Free church, Bleecker street, corner of Morton, next Sunday evening, Jan. 15th, at 7½ o'clock.

The Rev. Alfred B. Beach, rector of St. Peter's church, will preach in the church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, Jan. 15. Service to commence at 7½ o'clock.

Protestant Episcopal Mutual Benefit Society.—A stated monthly meeting of this Society will be held on Thursday evening next, the 19th inst., at 59 Bond street, at 8 o'clock.

The nominations for Officers for the ensuing year, are to be made at this meeting.

Jan. 12, 1854. Wm. L. Peck, Rec. Sec.

Lectures in the Large Chapel of the University.—The 7th Lecture in the Course for the benefit of the *Contingent* (or Charity) Fund of the Protestant Episcopal Mutual Benefit Society, will be delivered on *Tuesday* evening next, the 17th instant, at 7½ o'clock, by the Right Rev. Bishop Atkinson of North Carolina. Subject: The Age of Charles II.

Tickets 25 cents; to be had at the door.

Trinity Church, Hoboken.—Divine service, by the Rev. N. W. Camp, will be held (until further notice) on Sunday mornings, at 10½ o'clock, in Washington street, west side, first house north of the corner of Fifth street; and in the evenings, in the Town Hall, at 7½ o'clock.

St. John the Evangelist's Free Church holds services (temporarily) in the Lecture room of the Bleecker Building, Bleecker corner of Morton street. Sunday Morning 10½, Evening 7½, Sunday School 9 A. M. and 2 P. M. Sunday evening Collections are devoted to the fund for erecting a church edifice. The Rev. EDWIN R. T. COOK, rector, 98 Twelfth street, between Fifth and Sixth avenues. oct1-tf

Free Church of St. Barnabas, corner of 23d street and 2nd avenue. Divine service is held every Sunday morning in this church at 10½ o'clock, and in the evening at 7½ o'clock.

Rev. Joshua Weaver, Rector.

Free Church of the Good Shepherd, Rev. R. Hoyt, rector.—Divine service every Sunday at the Hall, No. 68 East Broadway, near Market street, at 10½ A.M. and 3 P.M. Seats free.

Divine service at Fort Lee at 7½ P. M. sept.3-1m

ACKNOWLEDGMENTS.

Church of the Good Shepherd (embracing the Five Points).—The subscriber right thankfully acknowledges the receipt through Stanford & Swords, of 35 Prayer Books, and $3 for the aid of the mission.

R. HOYT.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor:

From charity $10; from the young ladies of Mrs. Ward's school, No. 38 West 23d street, a bundle of clothing; from A. M. R. $3 and a bundle of clothing. By S. & S.: from C $50; from a friend, a bundle of clothing.

Further donations may be left with Messrs. Stanford & Swords, at 137 Broadway, and with the subscriber. LOT JONES, 77 Second avenue.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter, gratefully acknowledges the receipt of the following sums:

Thro' S. & S.: from "Mariner's Home" $6; "Hoboken" $5.

For the Poor: which will afford much relief at this inclement season, to some in great destitution; from "Hoboken" $5; L. M. N. $3 and a bundle of Prayer Books which will be disposed of as desired.

Donations may be left at Messrs. Stanford & Swords.

Jan. 9, 1854. D. V. M. JOHNSON.

Free Church of the Holy Martyrs (Ludlow st. near Grand).—The subscriber gratefully acknowledges the following donations for the poor:

Thro' S. & S.: from a lady of Ascension church $1; J. H. R. $5; K A. several articles of clothing.

Further aid may be left with Messrs. Stanford & Swords, 137 Broadway, or with JAMES MILLETT, 308 Broome street.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by

Jan 14-1y LUCIUS HART.

WALLER & KREPS, Large Glass and Picture Frames, No. 342 Broadway, next door to the Tabernacle, New York. o15-1y

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received the following contributions:

St. Luke's, Somers, Rev. J. W. Moore $5 67; St. James, North Salem, Rev. J. W. Moore $4 66; Holy Evangelist, N. Y., Rev. B. Evans $23; St. Paul's, Poughkeepsie, Rev. A. D. Traver $15 50; St. James, Hyde Park, Rev. Dr. Sherwood (additional) $5; St. Saviour, Maspeth, Rev. William Walsh $10; St. Thomas, New Windsor, Rev. R. Riley $22 25; Christ, Rye, Rev. E. C. Bull $15; St. John the Evangelist, Stockport, Rev. S. G. Hollingsworth $4 50; Christ, Rouse's Point, Rev. O H Staples $10; St. John's, Champlain, Rev. O. H. Staples $2 50; Christ, Poughkeepsie, Rev. S. Buel $45 13; St. Anna's, Fishkill Landing, Rev. Dr. Robertson $35 70; St. Thomas, Amenia, Rev. H. Wheaton $2 09; St. Luke's, N. Y., Rev. I. H. Tuttle $34. Total $235 09.

C. N. S. ROWLAND, 55 Water street,

Treasurer of the Convention of the Prot. Episcopal Church, N. Y.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last:

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Contents.

Biographical Sketch of Bishop Seabury.
Dr. Sterling and his Choir, a tale for the times; by the Rev. Wm. Staunton. Irritability of Musicians and Choirs—Causes—Apologies. Troubles in the Organ-loft. The Rev. Dr. Sterling. The unmusical Parson. A belle for an organist. Professor Larigot and his miraculous voluntary. Dr. Sterling on the verge of catalepsy in the Desk. Admonitory epistle to the organist, and his reply. Reflections.
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All letters to be addressed to *The Proprietors of The Churchman's Monthly Magazine, New York.* C. SHEPARD & CO., Publishers
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POETRY.

For The Churchman.

WINTER'S JEWELS.

"Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail?"—Job.

Summer roses all are gone,
 Dewy blossoms, fare-ye-well;
Reft each bower and garden-bed
 Of its painted leaf and bell;
Homes of many an elfin sprite,
 Halls of banquet for the bee,
Flowers of Summer robed in light,
 Lost to us your fragrancy.

Yet hath Winter's icy hand
 Many a bright transparent gem
Scattered o'er the snow-clad land,
 From his sparkling diadem;
As a fairy's spell had cast
 Myriad jewels o'er the scene,
So they lie, where last the blast,
 And the frost-king's step have been.

Mark them in the morning light
 Pendant from the cottage-door,
Merry urchins with delight
 Striving for the diamond store;
Shouts of laughter wildly ring
 Out upon the frosty air,
As with lightsome bound they spring,
 For the sparkling treasures there.

Thickly o'er the meadow's breast,
 As a robe of pearl they lie,
And the naked boughs are dressed
 In old Winter's jewelry;
Brilliant as a courtly band,
 Decked in state for gala-day,
So the forest nobles stand
 Proudly in their rich array.

See, a thousand sparks of light,
 O'er the moss-grown rocks are flung,
And with chains of silver bright
 Every slender spray is hung.
Lowly shrubs in quiet nooks,
 All unnoticed, meekly lift
Glittering arms and smiling looks
 Sharing in the monarch's gift.

Lovely are ye Summer flowers,
 Dearly prized each rosy gem,
Yet the dark and wintry hours
 Bring the beautiful with them.
Sunlight on the frost-work streaming,
 By its wondrous alchymy,
Changeth to a jewel beaming
 Every frozen drop we see.

So, in wintry days of sorrow,
 Heaven's own light may lend its ray,
And the fainting spirit borrow
 Beams of hope to cheer the way;
Peace, and love, and trust, may cluster
 E'en around the silent bier,
Where faith pours her chastened lustre,
 Brightening even sorrow's tear.

M. N. M.

SELECTIONS.

God's Love to all Men, as they are Men.—If the Apostle's authority could not persuade us to believe, his reasons would enforce us to grant, that the issues of blessing and cursing from one and the same mouth are contrary to the course of nature, and argue the nature of man (in whom alone this discord is found) to be much out of tune. "Out of the same mouth proceedeth blessing and cursing: my brethren, these things ought not so to be:" for nature in other things gives you a better example; "Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree, my brethren, bear olive-berries? either a vine figs?" &c. These and the like fountains of natural truth are as open to us as they were to him; and we should much wrong both this ambassador of Christ and God's image in ourselves, if we did believe them only for His authority, and not for their own native perspicuity. The best use of apostolic authority, in these allegations, is to warrant our use of the like, though in matter divine: not one of his instances but holds as truly in God as in man; not one but receiveth a necessary increase of strength from the indivisible unity of the divine essence. For a fig-tree to bear olive-berries is less impossible than for the tree of Life to bring forth death: to cause the vine to bring forth figs were not so hard a point of husbandry as to derive cursedness or misery from the fountain of bliss: for a spring to send forth water sweet and bitter, fresh and salt, at one and the same place, is more compatible with any reasonable conceit than for hate or harmful intentions to have any issue from pure love; but "God is love;" yea, love is His essence as Creator. In that He is the Author of being, He is the Author of goodness to all things that are; being, unto everything in its own proper being, is good; and goodness in an intelligent donor is always the fruit of love. Hence saith the wise man of Him that is wisest of all, of Him that can neither deceive nor be deceived, "He hateth nothing that He hath made:" for even their being, and that goodness which accompanies it, is an undoubted pledge of His love. If to bless God the Maker, and to curse men which are made after His similitude, argue (in the Apostle's supposal) a dissolution of that internal harmony which should be in the human nature, to hate some and love others of His best creatures, all being made after His own image, would necessarily infer a greater distraction in the indivisible essence, besides the contradiction which it implies to infinite goodness. To love the works of His own hands is more essential to Him that made all things out of mere love, than it is unto the fire to burn matter combustible; and if His love be, as He is, truly infinite, it must extend to all, seeing all are less than infinite.

Love, were it perfect in us, would perfectly fulfil God's law, and make up a complete body or system of moral goodness. Now the most absolute perfection of that love whereof the human nature, though uncorrupted, could be capable, would be but an imperfect shadow of our heavenly Father's most perfect love, which hath the same proportion to His goodness that love in us, were it as perfect as it possibly might be, should have to our moral goodness: that is, it is His complete communicative goodness; and though these two in Him be rather different names than diverse attributes, yet we love His goodness better while it is attired with the name of love: for of men that do us equal good turns, we love them best whom we conceive to love us most; and lovingkindness seems good and lovely even in the eyes of such as reap no profit from it besides the sight of it: the very exercise of it in others excites our weak inclinations to the like; and our inclinations moved, stir up a speculative assent or secret verdict of conscience, to approve that truth which we cannot follow in the practice: "It is a more blessed thing to give than to receive." No man measureth that which we call a good nature, as of men some are better natured than others, either by the means it hath to benefit, or by the benefits bestowed, but by the fervency of unfeigned good will, and hearty desires of doing good to all. This is that wherein, especially when it is holpen by grace, we most resemble the divine nature, which is infinitely better than the human nature, though taken at the best, not only in respect of His ability to do good, but of His good will to do the best that may be. And this His good will exceeds ours, not intensively only, but extensively. For we are bound to imitate Him, as well in the extension of our unfeigned good will towards all, as in the fervency of our desires to do the best good we can to some, because His lovingkindness to man is both ways infinitely perfect; "Thus saith the Lord, Let not the wise man glory in his wisdom, nor the strong man glory in his strength, neither the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment and righteousness in the earth: for in these things I delight, saith the Lord." The first then, and most native issue of infinite goodness, is the exercise of bounty or lovingkindness, which floweth from it without matter or motive to invite it. This is that which gave being, and with being, some portion of goodness, unto all things that are; it alters the name, but not the nature in the current. To present others with good turns before they can expect or deserve them is the highest point of bounty whereto the ability of man can reach; but God gave us that we most desire, proper being, with the appurtenances, before we could desire it; for it is the foundation of all desire. From bounty or lovingkindness, or from that goodness whence they spring, mercy and compassion differ only in the intrinsical denomination taken from differents objects. Compassion is good will towards others, provoked from notice of their misery; and mercy is but an excess of bounty, not estranged from ill deservers in distress, so long as the exercise of it breeds no harm to such as are more capable of bountiful love and favor. This incompossibility between the exercise of mercy and bounty towards particulars ill deserving, and the preservation of common good, occasioneth the interposition of justice primitive, whose exercise is in a sort unnatural to the Father of mercy, for "He doth not afflict willingly, nor grieve the children of men." Nothing in good men can provoke it towards offenders, but the good of others deserving either better or not so ill, which might grow worse by evil doers' impunity. To take pleasure in the pain or torture of notorious malefactors, is a note of inhumanity; their just punishment is only so far justly pleasant, as it procures either our own, or others' welfare, or avoidance of those grievances which they more justly suffer than we or others of the same society should do. The more kind and loving men by nature are, the more unwilling they are to punish, unless it be for these respects. How greatly then doth it go against His nature, who is lovingkindness itself, to punish the works of His own hands; man especially, who is more dear unto Him than any child can be unto his father, for He is the Father of all mankind! for "it is He that hath made us, and not we ourselves;" not those whom we call fathers of our flesh, for even they likewise were made by Him. Hence He saith, "Call no man father upon earth, for One is your Father, which is in heaven." Is the title His peculiar, more than the reality answering to it? Is He more willing to be called the only Father of all the sons of men, than to do the kind office of a father to them? No; "like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth we are dust." It seems this psalmist either was or had a most kind and loving father, and hence illustrates the kindness of his heavenly Father by the best model of kindness which he knew. But if God truly be a Father of all mankind, He certainly exceeds all other fathers as far in fatherly kindness as He doth men in any branch of goodness or perfection. This is the first foundation of our faith laid by His only Son: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or, what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?" Every father that heard him would have been ready to have answered no; yet none so ready or careful as they should be, to give or provide best things for their children, because all beside Him are evil fathers: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" He is then so much more willing to give good things to His children, as He is better or greater than other parents. His love to all men, seeing all are His sons, by a more peculiar reference than Abraham was Adam's, or Isaac Abraham's, is infinitely greater than any parents bear to the fruits of their bodies. Mortal fathers love children when they have them; but love to themselves, or want of means to immortalize their own persons, makes them desire to have children. The only wise immortal God, 'who is all-sufficient to all, most to Himself, unacquainted with want of whatsoever can be desired,' out of the abundance of His free bounty and mere lovingkindness, did first desire our being; and having given it us, doth much more love us, after we are enstamped with His image: for He sows not wheat to reap tares, nor did He inspire man with the breath of life that He might bring forth death.

Finally, as He gives much more to our being than our earthly parents, whom we suppose to give us being; so all the sweet fruits or comforts of love, whether of fathers and mothers towards their children, of husbands towards their wives, or of brethren to brethren, sisters to sisters, or one friend to another, their sinfulness only excepted, are but distillations or infusions of His infinite love to our nature. To witness this truth unto us, the Son of God was made both father and brother and husband to our nature. Every reference or kind office whereof reasonable creatures are mutually capable, every other creature, though void of reason, so not void of love and natural affection, may express some part of our heavenly Father's lovingkindness; but the love of all though infinitely increased in every particular, and afterwards made up in one, could no way equalize His love towards every particular soul created by Him. Fear of death, or other danger, hath such joint interest with love, as well in the heart of man as in other creatures, that albeit they would do more for their young ones than they do, if they could, yet they do not usually so much as they might; not so much for their model of wit or strength, as God for His part, though infinite in wisdom and power, doth for the sons of men. He that feareth none, but is feared of all, He that needs no counsellor, but hath the heart of prince and counsellor in his Hand, makes protestation in His serious grief, that He hath done all for His unfruitful vineyard that He could, as much as possibly could be done for it. Or, if His serious protestations cannot deserve credit with deceitful man, His solemn oath is witness of greater love than hath been mentioned, of greater than the heart of man is able to conceive, even towards such as all their lifetime hath hated Him: "As I live, saith the Lord, I will not the death of him that dies."—Dr. Jackson.

Even as a dragon's eye that feels the stress
Of a bedimming sleep, or as a lamp
Suddenly glaring through sepulchral damp,
So burns yon taper 'mid a black recess
Of mountains, silent, dreary, motionless:
The lake below reflects it not; the sky,
Muffled in clouds, affords no company
To mitigate and cheer its loneliness.
Yet round the body of that joyless thing
Which sends so far its melancholy light,
Perhaps are seated in domestic ring,
A gay society, with faces bright,
Conversing, reading, laughing;—or they sing,
While hearts and voices in the song unite.

—Wordsworth.

FOR THE YOUNG.

The Story of Artegal and Elidure.—Long ago, between three and four hundred years before the birth of our Saviour, there reigned in Britain a king named Gorboman. He was a just and a righteous man, although a heathen, and, as the chronicle says, he gave to the gods and his people that which was due to each, that is to say, to the gods he yielded reverence and sacrifice, and to his people justice and equity.

He renewed the old temples which had gone to ruin, and built new ones, and his reign was a most prosperous and happy one, and far exceeded in glory that of any of his predecessors. But the Britons did not long enjoy the peace and quietness which the piety and love of justice of their good king assured to them; he reigned eleven years, and then, to the great grief of his people, he died; and as he left no son, Artegal, the eldest of his four brothers, was chosen to succeed him. The Britons, who had dearly loved and prized their good king, hoped that his brother would have learnt from him to rule them wisely and well, as he had done, but they were sadly disappointed.

Artegal resembled Gorboman in nothing; he oppressed his people, and sought for causes of strife with his nobles in order that he might take from them their goods and dignities, and place in their stead men of low birth, who would do his evil will in all things. By these means he became rich; and his people, despoiled and impoverished, dared not resist his violence and injustice.

At length, after he reigned five years, the Britons could bear his despotic rule no longer; they rose against him with one consent, took from him all honor and kingly dignity, and driving him from his royal city of Troinovant, or London, left him to wander where he would, and to learn the bitter lessons of repentence and humiliation, which those who go on hardening their hearts must be taught, if they are to learn at all, by the rough hand of adversity.

Then the Britons called a council, and chose for his successor, Elidure, the second brother of Gorboman; for although Artegal had so sadly oppressed and ill-treated them, they did not wish that the kingly dignity should pass away from the family of one whose memory they still loved and reverenced. Elidure was worthy of their choice, and reigned with such mildness and benignity, that the Britons began to think that the old times were come back again, and they gave him the surname of "the pious." He was not lifted up with pride by his new dignity; and although he consented to be made king of Britain, he did not forget his disgraceful and unhappy brother, and his noble heart was grieved at the thought that he was enjoying the greatness and power which of right belonged to him as the elder.

One day when Elidure was hunting in a forest near York, or Caerbranke, as it was then called, he saw a poor and meanly clad stranger, who, at the approach of the huntsmen, tried to hide himself among the thick underwood of the forest. But Elidure had caught a glimpse of his face, and worn and altered as he was, he instantly knew his brother. He would gladly have owned and welcomed him at once, but he knew how incensed the nobles were against him, and he dreaded the consequences if they should yet recognize him; so he sent a messenger whom he could trust after him, and, as the old chronicle says, "lovingly and charitably in a secret manner, had him conveyed to his own mansion." I cannot tell you anything about the meeting of the brothers, but it must have been an affecting one; and we may fancy the astonishment of the humbled and repenting Artegal, when Elidure declared to him that he could not wear a crown that was not rightly his, and that he had only kept it in trust, and would now return it to its rightful owner.

Then he sent messengers through all his realm to gather together his lords and barons, and when the day of assembly was come, he called them one by one, according to their degree, into his chamber, and there by his discreet and loving words, persuaded them to aid him with all their power in restoring Artegal to his throne. When he had obtained their consent, he called together an assembly of the Britons at York, and though they were unwilling to lose him, and afraid of trusting one who had proved himself so unworthy, he at last won them over to consent to his wish, and resigned his crown and kingly dignities to his brother.

Much was Elidure rewarded, for Artegal's heart had been softened by his trials; and now that his throne was restored to him, he showed by his altered conduct, that his brother's generosity and loving treatment had not been in vain. He became a good and righteous man, ministered justice and equity to his people, and bore him so nobly towards his lords and barons, that he was loved and held in reverence by all his subjects. Nor was this only a passing change; he never returned to his evil ways, but spent the remainder of his life in good and pious deeds, and when after ten years he died, his subjects mourned for him almost as they had done for Gorboman.

"Thus was a brother by a brother saved;
 With whom a crown (temptation that has set
 Discord in hearts of men, till they have braved
 Their nearest kin, with deadly purpose met,)
 'Gainst duty weighed, and faithful love did seem
  A thing of no esteem;
 And from this triumph of affection pure,
 He bore the lasting name of pious Elidure."

Many who read this little story will know these lines well, and I dare say are already familiar with the history of Artegal and Elidure, from the verses which Wordsworth has written about them, but it may be new to some, and perhaps even those who knew it, would like to hear a little more about Elidure than the poem tells them.

After the death of Artegal he was again made king; but his two younger brothers, jealous of his virtues, and of the love in which his people held him, revolted against him, raised an army, and after a battle, in which he was defeated, took him prisoner, and shut him up in the tower of Troinovant, while they usurped his throne, and divided the land between them. The elder soon after died, and then the younger, Peredure, reigned alone. He was more wicked than Artegal had been even in his worst years, and became so odious to the Britons, that they conspired against him and slew him.

Then they remembered their good king, and Elidure was taken out of prison, and a third time placed on the throne. He bore no malice for the undeserved ill-treatment he had received, but as he had done before, so he continued still, ministering to every one right and justice all the remainder of his life. At last, having reached a good old age, he died, and was buried at Carlisle, leaving one son, whom he named after his brother Gorboman.

And now may we not learn from this heathen a lesson of Christian charity and forbearance? do we often see such noble instances of self-renouncement and love among those who have been made brethren of a holier family? and if not, if we are conscious that we are not willing to give up even a little thing for the sake of another, or if we are pleased at being made much of, or preferred before others, let us each for ourselves learn a lesson from the story of Artegal and Elidure.

The Mermaid Wife.—On a fine summer's evening, an inhabitant of Unst happened to be walking along the sandy margin of a voe.* The moon was risen, and by her light he discerned at some distance before him a number of the sea-people, who were dancing with great vigor on the smooth sand. Near them he saw lying on the ground several seal-skins.

As the man approached the dancers, all gave over their merriment, and flew like lightning to secure their garments; then clothing themselves, plunged in the form of seals into the sea. But the Shetlander, on coming up to the spot where they had been, and casting his eyes down on the ground, saw that they had left one skin behind them, which was lying just at his feet. He snatched it up, carried it swiftly away, and placed it in security.

On returning to the shore, he met the fairest maiden that eye ever gazed upon: she was walking backwards and forwards, lamenting in most piteous tones the loss of her seal-skin robe, without which she never could hope to rejoin her family and friends below the waters, but must remain an unwilling inhabitant of the region enlightened by the sun.

The man approached and endeavored to console her, but she would not be comforted. She implored him in the most moving accents to restore her dress; but the view of her lovely face, more beautiful in tears, had steeled his heart. He represented to her the impossibility of her return, and that her friends would soon give her up; and finally, made an offer to her of his heart, hand, and fortune.

The sea-maiden, finding she had no alternative, at length consented to become his wife. They were married, and lived together for many years, during which time they had several children, who retained no vestiges of their marine origin, saving a thin web between their fingers, and a bend of their hands, resembling that of the fore-paws of a seal; distinctions which characterize the descendants of the family to the present day.

The Shetlander's love for his beautiful wife was unbounded, but she made but a cold return to his affection. Often would she steal out alone and hasten down to the lonely strand, and there at a given signal, a seal of large size would make his appearance, and they would converse for hours together in an unknown language; and she would return home from this meeting pensive and melancholy.

Thus glided away years, and her hopes of leaving the upper world had nearly vanished, when it chanced one day, that one of the children, playing behind a stack of corn, found a seal-skin. Delighted with his prize, he ran with breathless eagerness to display it before his mother. Her eyes glistened with delight at the view of it; for in it she saw her own dress, the loss of which had cost her so many tears. She now regarded herself as completely emancipated from thraldom; and in idea she was already with her friends beneath the waves. One thing alone was a drawback on her raptures. She loved her children, and she was now about to leave them for ever. Yet they weighed not against the pleasures she had in prospect: so after kissing and embracing them several times, she took up the skin, went out, and proceeded down to the beach.

In a few minutes after the husband came in, and the children told him what had occurred. The truth instantly flashed across his mind, and he hurried down to the shore with all the speed that love and anxiety could give. But he only arrived in time to see his wife take the form of a seal, and from the ledge of a rock plunge into the sea.

The large seal, with whom she used to hold her conversations, immediately joined her, and congratulated her on her escape, and they quitted the shore together. But ere she went she turned round to her husband, who stood in mute despair on the rock, and whose misery excited feelings of compassion in her breast. "Farewell," said she to him, "and may all good fortune attend you. I loved you well while I was with you, but I always loved my first husband better."

The water-spirit is in Shetland called Shoopiltee; he appears in the form of a pretty little horse, and endeavors to entice persons to ride on him, and then gallops with them into the sea.—Keightley's *Fairy Mythology*.

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* A voe is a small bay.

MISCELLANEOUS CLIPPINGS.

City Life.—What lessons in the philosophy of life are taught in the streets of a city, to every one who will but look and heed! How numerous are the objects and occurrences which tell of the struggles of poverty, of the schemes of ambition, and of the devices of craft and ingenuity. Wealth and display exhibit their insignia; the votaries of vice, and the victims of want, present the indications of their wretchedness. Turmoil, skill, business, and enterprise exhibit a thousand diversities. The heavy tread of the sons of toil echoes along the thoroughfare, while the step of the idler is noiseless. Innumerable vehicles of every construction, and for every purpose, bear loads of life and the result of life's labors along, telling of the haste of business and the pursuit of pleasure, or of the toil and skill of countless hands, and of the products of distant regions. They tell too of what luxury obtains, and of what laborious poverty strives to acquire. They lead thought to the scenes in which and the labors from which they emanated, and they tell of new fields of occupation and of the progress of society.

Street scenes as well as the social circle have their revelations of in-door life—of life in our fashionable avenues as well as in the squalid lanes, and the observer can catch glimpses of the various phases of man's social condition, amid the din and confusion of the crowd, as in the distinct associations which gather round individual firesides. Through these revelations more of the education of life can be obtained by him who throws himself wildly into the rush of the social whirlpool, than by him who toils in seclusion over the wisdom of sages.

To the denizen of the city every moment brings some suggestion for action, or a clearer perception of human affairs and human conduct; nor are opportunities for other education wanting in the ordinary routine of the pursuits which occupy his attention in the hours of relaxation from business. Eloquence, music, curiosities, works of nature and art, and intellectual entertainments, offer their attractions, and while claiming his admiration, bring new food for thought, refine his taste, and exalt his moral and intellectual nature. Opportunities like these were the chief educational instrumentalities of the Athenian masses, and were found to be sufficient for popular refinement and practical information.

Minds moulded in scenes like these may acquire much that is superfical, but the continued activity, and the ever-recurring novelties, sharpen its faculties, and render them quick of perception, and quick in decision, bring the intellect fully into play, and fit it to determine the duties of life.—*Philadelphia Inquirer.*

Medicated Butter.—Butter, we have always thought, is not the poisonous and villanous compound some so strenuously insist upon. The only objection we have to it, is its price. But this does not concern the properties of which we intended to speak. It is composed, as every one knows, of the fat globules of the milk, which is in fact, a transparent liquid, holding in suspension these numerous globules which rise to the surface when fresh milk is at rest. In churning, the membranes of the oil globules are ruptured, which latter then unite together and butter is formed. It seems most reasonable, therefore, that good butter should be eminently nutritious: that it might, used in proper quantities, act upon the system as does cod-liver oil, by restoring and building up the tissues, and thus be a very useful restorative, in degeneration of the structures and tubercular formations. The only objection attending its abundant use is, that it is sometimes difficult of digestion. But why not have a medicated butter, and make sickness as much a luxury as possible? M. Trousseu suggests the following, as a very useful combination: Fresh butter, four ounces; iodine potassium, three-fourths grain; bromide of potassium, three grains; common salt, half ounce; to be used on *thin* slices of bread. We cannot testify personally to this mixture, but we would earnestly suggest the propriety of a liberal use of this nutritious substance, and a combination of appropriate medicinal agents with it. —*Iowa Medical Journal.*

Mount Etna.—Professor Silliman, in his account of Mount Etna, thus describes a lava stream:

At our feet was the wide black current of 1669, so often mentioned, with its fifteen miles of length and three of breadth. From the cones on which we stood this long tract of lava is visible, through its entire length, quite to the sea. In its course it destroyed fifteen villages before it assailed Catania, at whose walls of sixty feet in height, (erected to that elevation on purpose to guard against such an assault,) it halted for a brief space, like an invading army, then it scaled the wall, and (to complete the simile) carried the town by assault. This lava current, in its whole length, is still black, bristling, and wave-like, as it was when first congealed, and decomposition has not even commenced. Not only the majestic dome, but all the groups of volcanoes, which on every side present themselves, especially in the direction towards the pricipal cone, have been, in their turn, eruptive, while innumerable currents of lava are in view, which flowed from Etna's wounded sides.

Married by Surprise.—Old Governor Saltonstall, of Connecticut, who flourished some sixty years since, was a man of some humor as well as perseverance, in effecting the ends he desired. Among other anecdotes told of him by the New London people, the place in which he resided, is the following:

Of the various sects which have flourished for their day and then ceased to exist, was one known as Rogerites, so called from their founder, John or Thomas Rogers, who settled not far from the goodly city aforesaid. The distinguished tenet of the sect was denial of the propriety and scripturality of the form of marriage. "It is not good for man to be alone." This they believed, and also that one wife should "cleave to her husband," but then this should be a matter of agreement entirely, and the couple should come together and live as man and wife, dispensing with all the forms of the marriage covenant.

The old Governor used frequently to call upon Rogers and talk the matter over with him, and endeavor to convince him of the impropriety of living with Sarah as he did. But neither John nor Sarah would give up the argument. It was a matter of conscience with them—they were very happy together as they were; of what use then could a mere form be? Suppose they would thereby escape scandal, were they not bound "to take up the cross," and live according to the rules of the religion they professed? The Governor's logic was powerless.

He was in the neighborhood of John one day, and meeting with him, accepted an invitation to dine with him. Conversation as usual, turned upon the old subject. Now John, says the Governor, after a long discussion of the point, why will you not marry Sarah? Have you not taken her to be your lawful wife?

Yes, certainly, said John, but my conscience will not permit me to marry her, in the form of the world's people.

Very well, but you love her?

Yes, and respect her, too.

Do you cherish her as bone of your bone and flesh of your flesh?

Yes, most certainly I do.

And Sarah, do you love him and obey him, respect and cherish him.

Certainly I do.

Then, said the Governor, rising, by the laws of God, and of the Commonwealth of Connecticut, I pronounce you to be husband and wife.

The ravings and rage of John and Sarah were of no avail,—the knot was tied by the highest authority in the State.

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oct15–6m J. KELLOGG.

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This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and as also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.

"This certifies that Mr. John S. D'Orsay has decorated the interior of the M. Epis. church in Hudson street, in Water-Proof Fresco, (and after testing the same by scrubbing without defacing,) we cheerfully recommend the material used by him, and believe it the best decorating substance now in use; and the workmanship is executed to the satisfaction of the Committee, and the admiration of the public.
Wm. Watson,
Jas. Van Naker, } Committee.
M. Merrill, Builder,
Albany, October 1853.

"I cheerfully concur in the above statement.—S. Parks, Pastor."

All orders addressed to Mr. D'Orsay, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, New York. nov.19–1y

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.
Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.
References: The Right Rev. W. R. Whittingham, D.D., Baltimore, Md.; the Rt. Rev. W. H. DeLancey, D.D., LL.D., D.C.L., Geneva, N.Y.; Right Rev. Jackson Kemper, D.D., Delafield, Wis.; Rt. Rev. J. M. Wainwright, D.D., D.C.L., New York city. sept24–tf

THE GREAT PIANO AND MUSIC ESTABLISHMENT of HORACE WATERS, 333 Broadway.
PIANOS.—T. Gilbert & Co's celebrated Pianos with Iron fames and circular scales, are acknowledged to be the best in the world. The beautifully modulated tones, and the solidity of these Pianos, which render them adapted to all climates, have stamped them as the best Pianos in the world.
The Æolian Patent.—T. Gilbert & Co. are the owners of this much-admired ÆOLIAN, which gives to the Piano the beautiful tones of the Organ;—it is needless to add that, being the owners, they can supply Æolian Pianos at prices less than any other house.
Boudoir Pianos, admirably adapted for small rooms; and second-hand Pianos at great bargains, from $40 to $150.
Melodeons.—S. D. & H. W. Smith's celebrated Melodeons, tuned in an equal temperament the harmony is as good in the remote Keys as it is in the common; they are the only Melodeons so tuned, and are unquestionably the best. In corroboration of which statement, please see the *Musical Review* for October—Editorial notice.
MARTIN'S celebrated GUITARS, and all kinds of Musical Instruments.
HORACE WATERS,
333 Broadway, corner of Anthony street, New York.
N. B.—New Music published daily. oct15–tf

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

HOSIERY AND GLOVE ESTABLISHMENT.—The subscriber respectfully invites the attention of his customers and families to his extensive assortment of the following styles of FALL AND WINTER HOSIERY, intended expressly for family use; comprising a full assortment of the best make, which is offered at the lowest prices, by the dozen or less quantity, viz:
Men's Merino, Silk, Cotton, and Saxony Wool Undershirts and Drawers.
Boys' Merino, Silk, Cotton, and Lambs' Wool Undershirts and Drawers.
Women's Merino, Silk, Cotton, and Saxony Wool Vests and Drawers.
Women's Saxony Wool, Silk, and Patent Merino Union Dresses.
Girls' and Boys' Patent Merino and Cotton Undershirts and Drawers.
Men's White, Black, and Patent mixed Merino Hose.
Women's do. do. do.
Boys' and Girls' do. do. do.
Women's and Girls' Black, White, Unbleached, Plain, and Open-worked Cotton Hose.
Infants' White, Unbleached, and mixed Cotton Socks and Worsted Boots.
Women's Cashmere, Mohair Merino, Worsted, Silk, Cotton, Lambs' Wool, Persian Yarn, Saxony Wool, and German Hose.
Men's Scarlet Worsted, Fancy Stripe and Plain Silk, and Cotton Nightcaps.
Children's Fancy style, spotted, and plain Woolen Hose.
Men's black, white, and colored English Silk Gloves, Elastic Tops.
Women and Girls' do. do. do.
Men's gum elastic, silk and cotton Suspenders.
Boys' do. do. do.
Men's black and colored English spun silk Hose and half Hose.
Men's, Women's, and Children's Scotch Plaid Hose, comprising all the various clans of dress.
Girls' rich embroidered white and unbleached Cotton Hose.
Women's white and black English Silk Hose, ribbed and plain.
Men's do. do. do. do.
Children's white and colored long arm English Silk Gloves and Mits, new styles.
Men's extra size unbleached cotton and mixed merino Hose.
Men's, Women's, and Children's extra quality Paris Kid Gloves, all colors.
Boys' and Men's Fleecy and Chamois Lined Berlin Gloves.
Men's and Boys' Buck, Castor, Thibet Wool, Merino, and Beaver Gloves.
Women's and Girls' Castor, Beaver, Cot. and Lined do.
Children's Fancy style Worsted Gaiters and Boots.
Men's and Boys' Yeoman Cravats, and assorted Comforters.
JOSEPH BATTIN, 288 Greenwich street,
sept10–tf between Warren and Chambers streets.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5–1y No. 120 Bleecker street corner Wooster street.

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5–1y. West Troy, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.
☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO. 411 Broadway, N. Y.

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.
Aug. 13, 1853. 6m

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description.
Sept24–1y J. DIXON, 808 Broadway, opposite 11th street.

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.

In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.

The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.

Terms.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*

Music (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*

Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.

Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, } Armonck.
NEHEMIAH SEARLES,

The undersigned, convinced of the importance of Chester Female Institute, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
Jona. M. Wainwright, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
Wm. Creighton, D.D., rector of Christ church, Tarrytown.
Robert W. Harris, D.D., rector of Grace church, White Plains.
John McVickar, D.D., Professor, &c., Columbia College, N. Y.
Alfred H. Partridge, rector of St. Matthew's church, Bedford.
Chas. H. Halsey, rector of Christ church, New York.
John Wells Moore, rector of St. Luke's church, Somers.
Benj. M. Yarrington, Rector of Christ church, Greenwich, Ct.
Ap 16–tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-street.	Moses A. Hoppock, 230 Fulton-st.
Levi Apgar, 73 Dey-st.	William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st.	Harrison Jones, 233 Fulton-st.
Ebenezer Beadleston, 59 Dey-st.	Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st.	D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Courtlandt-st.	Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 Broadway.	Jeremiah Robins, 536 Washington.
Walter W. Concklin, 155 West-st.	Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway.	Barrett H. Van Auken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st.	Ward A. Work, 31 Water-st.

Nathaniel Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of $636,878, principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. Boogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as all Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, courthouses, &c.; Time-pieces for Banks, offices, session and vestry rooms, railroad depots, &c.; Regulators for Astronomical purposes and Jewelers; which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.
"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1–1y

CHURCH BOOKSTORE.—IDE & DUTTON, 106 Washington street, Boston, keep the largest assortment of PRAYER BOOKS, in various bindings (from the twenty-five cents kind to the richest Silk Velvet with gilt rim and clasp), that can be found in any store in the United States. Quarto and Folio Bibles and Prayer Books for the Desk; the Altar Service, and a beautiful edition of the Psalms and Hymns. Also, constantly on hand, all the publications of the Protestant Episcopal Sunday School Union, and Evangelical Knowledge Society, with all Episcopal Theological Works published by Stanford & Swords and other Church Publishing Houses. Clergymen and others may depend upon obtaining any books they may order, if they can be had anywhere.
Catalogues sent by mail to all who desire them.
IDE & DUTTON, Publishers, Booksellers, and Stationers, 106 Washington street, Boston. nov5–tf

HOLMES & CO., 711 Broadway, between Fourth-street and Washington Place, have received a full assortment of new Fall Goods of their own importation, and will continue to receive from auction and otherwise during the season, embracing in part the following, viz.:—
HOUSE FURNISHING GOODS—Bath, Whitney, and Rose Blankets, of all sizes; Marseilles, Dimity, and Toilet Quilts; Barnsley, and Irish Linen Sheetings of all kinds; 4-4, 6-3, 5-4, and 6-4 Yellow Linen; Shirting and Fronting, Linens of the best makes, warranted pure Linen; Towellings of all kinds; Damask Cloth Napkins, Table Damask, and Diapers; Linen and Woolen Floor Druggetts, 5-4, 10-4, 12-4, 16-4.
FLANNELS—Welsh, English patent, Saxony, and other makes; Men's, Ladies' and Children's Merino Vest and Drawers.
DRESS GOODS—Plaid and plain Silks, Merinos, Cashmeres, Thibet Cloths; figured and Plain de Laines; French, Scotch, Silk and wool, and Rawsilk Plaids, &c.
MOURNING GOODS—Bombazines, Mohairs, Alpaccas; Norwich and Canton Cloths; Black Gros de Rhines, Silk Poult de Soie Armures, &c., of the best manufactures.
MEN'S AND BOYS' WEAR—Cloths and Cassimeres, colored and black, fancy and plain; Vestings, Silk and Wool, &c.
BLACK AND COLORED SILK VELVETS—Colored and black French Cloths for Ladies' wear; Scotch, Berlin, and American long and square Plaid Wool Shawls.
HOSIERY AND GLOVES—English, Germany, &c., Cotton Silk, Merino, Wool and Raw Silk Hose; Kid Gloves, Bajon's best make; Lace and Muslin Curtains; Drapery Muslin; twilled, and plain Turkey Reds, colored Curtain Damask; French, English, and American Chintzs. Also a large assortment of Domestic Sheetings, together with an assortment of Dressmakers' Goods. The above for sale very low. nov12–3m

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be ready to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.
References: Rt. Rev. J. M. Wainwright, D.D., D.C.L.; Rt. Rev. W. H. De Lancey, D.D., D.C.L.; Rt. Rev. A. Potter, D.D., LL.D.; Rt. Rev. G. Upfold, D.D.; Rt Rev. J. Kemper, D.D.; Rev. G. H. Houghton, N. Y.; Rev. A. B. Beach, N.Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, U. S. S. C.; Prof. Perkins, Utica, N.Y.; A. W. Clark, Esq., Watertown, N.Y.; Rev. H. Croswell, D.D., New Haven; Rev. C. B. Wyatt, D.D., San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof. Hadley, Geneva College; J. Livingston, Cherry Valley; A. T. Anderson, N. Y. aug13–6m

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stampings Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.
PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica W. N. Y., Mrs. Mary Proal Judson, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens'" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5–tf

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 13.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark.
 11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid		32,300 00	
			1,348,708 64
Nett premiums received during the year 1852		$474,260 71	
Interest received during the year 1852		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847	$353 44		
" " 1848	3,188 06		
" " 1849	17,919 77		
" " 1850	91,040 09		
" interest on dividends	11,975 47		
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.

The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

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† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
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Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
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2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
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Treasurer: W. W. Russell.
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